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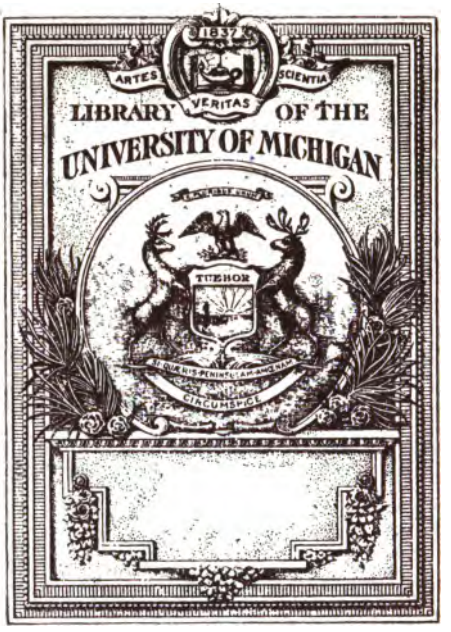

THE USE OF MOTIVES

THE USE OF MOTIVES
IN TEACHING MORALS AND RELIGION

THOMAS WALTON GALLOWAY, Ph.D., Litt.D.
Professor of Zoology, Beloit College

AUTHOR OF
"Text-Book of Zoology"
"Biology of Sex for Parents and Teachers"
"Reproduction," etc.

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To the

REVEREND JAMES WALTON McDONALD

Inspiring pastor of a working church, with a genius for organization;
A preacher, with a sure instinct for fundamentals;
A Christian statesman; a loyal friend; and a modest man;
This study in the methods of the growth of the Spirit
Is affectionately dedicated.

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THE USE OF MOTIVES
IN TEACHING MORALS AND RELIGION

CHAPTER I

EDUCATIONAL METHODS IN RELIGIOUS EDUCATION

1. *The meaning of pedagogy.*

Pedagogy merely means the *science of teaching.* The word indicates that teaching human beings may be reduced to a science. This implies that results are produced by definite causes in personality and character, just as in physics and chemistry and medicine. The idea is that in education one must know what results are desired and what elements he has to work with, before he can go intelligently about finding a method of work.

All this means that the structure of human personality is not lawless, but is definite and can be discovered by study. It means that character grows and matures in an orderly and natural, rather than in a haphazard, way. It suggests that we may, if we learn how personality grows, use the facts we have discovered about life in such a way as to help insure that it will be sound and right. Pedagogy says that

we must not conclude, because the human mind, or spirit, is complex and difficult to understand, that it is therefore without order and is to be trained according to our impulse and whim.

All of this seems commonplace enough to a modern student of education, and would not need to be restated here but for the fact that there is still a good deal of antagonism in the minds of some religious people because more and more emphasis is being placed on the pedagogy of morals and religion. They feel that in some way this discredits and minimizes the spiritual and religious elements in life. These higher things and the ancient methods of dealing with them are thought of as too sacred to be subjected to scientific examination and improvement. In a journal of some standing in one of our prominent denominations this protest was voiced in these words: "What we need is more faith and less pedagogy."

Such a point of view as this indicates is clearly narrow and unwise. There is no matter so important, none so concerns all right-thinking people, as that of getting our children firmly grounded in righteousness and disposed to accept the way of Christ with respect to life. In our efforts to reach this end we cannot afford to neglect anything that promises to give light on this greatest of human enterprises. This book is an effort to apply some of the principles of modern education to the whole development of personality, including morals and religion.

2. *Is pedagogy applicable to religion and the things of the spirit?*

This is only another way of asking whether religion and the highest qualities in our nature are lawless and without fundamental connection with the rest of our being, or whether they too are orderly and natural and have laws that we can discover and follow, so that we may form rules for culturing them. If the spiritual part of us and our religious and moral natures are closely connected with our physical and mental qualities; if these spiritual qualities grow and reach their best according to inherent, natural, God-given laws; if they can be influenced and definitely changed by forces that may be brought to bear on them from the outside; and if we may say that certain causes tend to produce certain effects in morals and religion and in our spiritual characteristics, — it is at once clear that we may organize these facts into a common-sense system by means of which we may consciously influence the lives of our children toward character and religious efficiency just as really as toward physical or mental efficiency.

If it is once agreed that the moral and spiritual nature is a part of the natural endowment of mankind, indeed just as natural as the qualities of our body and mind, it follows that we can get light on the spiritual qualities by a study of them, just as we can by a careful study of the bodily and mental characteristics. Furthermore if we agree that the moral and spiritual states are closely related to, and determined in great

degree by, the states of body and mind, we must recognize that the common-sense study of these lower qualities will also throw light on the pedagogy of the spirit.

Most modern teachers feel all these propositions to be true and feel that we have not done as well in our efforts at moral and religious education as we might have done, chiefly because we have been slow to give to it that careful and critical study which we have given to ordinary education. Such teachers feel that Jesus was uttering a very profound truth when he said to Nicodemus that the individual spiritual and moral nature is "born," — that is, begins in a small way,— and therefore must develop just as really as the intellectual and physical. They feel that we have made this revelation of Jesus, which he gave us to enable us to understand and guide the culture of the growing soul, do service as a kind of pious excuse for a lazy dependence on mystical and supernatural processes. We may well believe that the Father has infinite resources for the inspiration of the human spirit; but we have no right because of this to ignore the perfectly manifest and equally divine natural agencies he has placed in our hands to secure the soul-culture that he desires.

3. *The two factors in teaching.*

If, then, teaching may become really scientific, and if individuals may be educated in respect even to the deeper moral and religious nature, it becomes essential that we try to see what results we aim to get through

our teaching and what resources we have with which to get them. In a study of this kind it is important that we strip ourselves, for the time, of all traditional and theological conceptions and try in a common-sense way to find and to state our problems.

As Christian parents and teachers we are seeking with all our powers to develop *right* and *complete, which is to say Christlike, character in the individual.* This means that we take the young child and secure in each individual, by information and inspiration and training, the development of the disposition and the power to choose from within in righteous ways. Jesus himself labeled the child as already the type-member of the kingdom of heaven, endowed naturally by the Creator with all its gradually unfolding powers, including the religious and spiritual.

Choice or *decision* is the central thing in all character. It is the human state in which morality and religion are most fully shown. No Christian can be more than one who, in all his relations in life, desires the right things and is able and willing, because of his internal qualities, to choose and to do the right things. One who has less than this is not a complete Christian, no matter what he believes, how much he knows, nor what upturning emotional or intellectual experiences he may have had.

In the effort to train the individual in this quest for right character that will choose the right in practise, we have just two assets with which to work: (1) the inherited *personality*, with all its original, native,

God-given, developing qualities, tendencies, and powers; and (2) the *facts* and *truths* and *relations* of the universe as these have been revealed to us. It is our business so to use these truths as to produce just the right results in the personality. To do this we must know and respect truth, whatever its source. Equally we must know and respect the elements and laws of the whole of personality that determine these choices. Our task is to get the best results with the personalities and the truths at our disposal.

4. *The proper relation of these two factors in education.*

It is our appreciation of these two factors that determines how we shall proceed. It is the relative value that we give to these two things that determines our pedagogy. It is the modern viewpoint that the personality of the pupil is the central thing, and that truths and systems and science and institutions exist for, and are to be adapted to, the child, and not the child to these. This view has complete support both in the discoveries of the students of childhood and in the teachings of Jesus.

In much of our general teaching we teachers have, in effect, been saying something like this: "The subject we are teaching (whether mathematics, language, or science) is the result of long study by scholars. It is organized in the best way we know. The children must come to this subject and take it in the way it has been organized and interpreted by our mature thinking. If the child is not interested in it

in this form, or cannot grasp it, so much the worse for the child. This is only evidence that it is not normal."

We are not completely away from this sort of thing in any of our teaching; but we are rapidly getting away from it. We understand, in theory at least, that the nature of the child is not to be bent to the logic of the subject, but that the subject is to be picked to pieces without any respect to our mature science of it, and it is to be used in the way which will best arouse, stimulate, feed, inform, and nourish the child. The child assimilates suitable portions of truth and grows by it into truthfulness.

In our religious education particularly we fall into this error of letting our mature ideas of the subject, rather than the child, dominate the teaching. We say: "In the Bible we have the truth of God. This is the text-book of the religious life. Our theologians and denominational philosophers have organized some of it into a system. This commends itself to our mature minds. This is the doctrine delivered to the saints. This must be given to our children so that they too may have our views of divine truth." There is no more justification for this attitude in religious matters than in mathematics. Indeed more danger will come in the former than in the latter case from this unpedagogic attitude.

The child's religious nature, just as its conception of numbers, is a native and growing thing. It is not just the same in any two individuals, nor at any two

periods in the same individual. As its body and mind, so the spirit of the child must have food suited not merely to its comprehension but to its interest and growth. The sacredness of the spiritual nature does not make it any exception to the principle that the child is the center of all instruction, and is more sacred always than the material of instruction. The only value the Bible or any other body of religious teaching has is that human beings may be taught by it. Material for religious teaching must be graded and presented solely with the child's needs in view. This is religious pedagogy. It is common sense applied to the proper development of humans, physical, mental, social, moral, and spiritual. Our sole test must be so to apply truth as to develop by means of it the disposition and the power to make right choices in life.

5. *Education and evangelism.*

In this task of leading youth into right habits of choice two methods have been stressed by religious people. Unfortunately these methods have been looked upon as antagonistic to one another. One attitude is illustrated by the more formalistic churches, such as the Catholic, Lutheran and Episcopal. These have emphasized chiefly instruction and the formation of early habits of right action. All students of religion must be impressed with the hold which these churches have been getting upon their young people. It may be that much of the matter that has been included in this teaching has not been

very vital or developing. Nevertheless there can be no doubt that the nature of the training is such that the influence of the teaching is long-lived.

On the other hand, and largely as a reaction from this formal method of bringing the individual into the church, there has arisen a group of religious leaders who look on such teaching as of minor importance. These people look upon an emotional response, made up largely of hopes and fears, as of the first importance. This is the idea of the so-called evangelistic churches, at least in so far as they are to be distinguished from the others. This idea has had a marked development in the last two hundred years.

Both of these ideas and the methods growing out of them are extreme. There is no question that the emotions and desires have a large and fundamental place in determining choice and character in reference to spiritual things, as elsewhere. In this the evangelistic idea and method are sound. On the other hand it is equally true that information, training, and habits have very much to do with choice and character. Training in making right choices prepares for the great choice of Christ as Savior of life, and for the after choices which test this great choice. In this the non-evangelistic churches are equally right. The weakness of the formalistic churches is that the choices may lack the emotions that give them power. The weakness of the evangelistic churches comes from the fact that they read into the one great choice more meaning than it can possibly contain, and this tends to

minimize the importance in their minds of the practical choices that follow, and of the character that makes them certain.

Real Christianity can only suffer by any such effort to narrow the basis of religion. Religion includes the whole of man. Its purpose is to give a sense of proportion, — a sense of values, — to cause one to make choices in the light of the whole of life rather than by a portion of it. The evangelist errs in not realizing that morals and religion based on information and training are just as vital as any that can grow out of the appeal to the more primitive emotions. The only thing we are concerned with is right character, guided from within into right choices. It is absolutely a matter of indifference how much of it comes through the emotional side and how much through the intellectual and habit side, — provided always that the right actions of the individual are the outcome of his *own* right states, — and that these are permanent states.

It is further necessary for us to remember that education is not limited to the training of the intelligence merely. The emotions can be educated and need education just as much as the intellect. Much of what has been called " heart religion " and " experimental religion " is an emotional spasm and not even a permanent and rightly trained emotional attitude. It too often lacks constancy because the emotions are not trained and not balanced by corresponding training of the other qualities that help to make choices sound.

The church, when it comes to understand the pedagogy of the religious nature, will not therefore make an antithesis between education and evangelism. It will rather train the emotional life wisely from the beginning alongside with information and reasoning and habit, by every teaching device known to us. And on the basis of all this it will use the evangelistic appeal as warmly and sanely as possible, — not as something different from education, but as a part of education. It will seek to have every choice, from that which accepts Christ as the Master of life to the little hourly choices which are so much more difficult to make, involve the self-activity of the whole of the personality. This is the only way to get a religious life that does not involve a continual conflict between the desires and the reason. We are greatly at fault that we have undertaken to emphasize either at the expense of the other.

6. *A crying need of better methods.*

It can scarcely be claimed by any student of the subject that our success in rearing our own children to the type of character and conduct that can fairly be called Christian is so great that we need not look for better methods. It is true even in Christian homes and churches that a very large proportion of the children are not safely developed into what we desire in respect to personality. Instead of comfortably charging up these failures to supernatural forces of evil, it would be more sane and honest to seek out the points where we as religious teachers are most

signally failing, and try by good pedagogy and sound evangelism to increase the measure of our success.

There is just now a crying need that *all* the constructive forces of society unite in finding better methods of getting right moral and religious results. The formal, traditional instruction of the non-evangelical churches is failing to make real Christians in any large numbers. The emotional evangelism of the evangelistic churches is in its turn failing to develop right character in practise. The homes, the schools, the Sunday schools, and the churches should find a way to join in this, the most important enterprise of human society. The only possible way to correct the situation is to take what has been found really valuable in the emotional approach and add to this the best training and habit-formation we can get; vitalize all these methods by the best insight we can get from the scientific study of the child and of its development. This we must do with minds continually open to possible improvement in our methods. For we are, as a matter of fact, just beginning to experiment on this most complex and difficult phase of human education. Our efforts at religious education until very recent years have been much like the practise of medicine three hundred years ago, — a mixture of quackery and superstition.

Morals and religion, to have any value, must include the physical, the intellectual, the emotional, and the social in relation to the spiritual. It is therefore more complex and more difficult than any or

all of these. But, because it includes these, whatever we have learned about education in these simpler fields will help us in the higher and more complex task of religious education, if we but have the insight to use it. We cannot afford to ignore it.

7. *Summary.*

The educational method as applied to religion merely means that better results will be had if we study the factors in the religious life of human beings and undertake to meet and utilize all these factors in a scientific and complete way. By studying the nature and content of the religious qualities, by learning how these are related to our other characteristics and how they grow, by knowing how truth and situations may best be used to develop the qualities we desire, we will increase the chances of bringing our young people into full use and enjoyment of their moral and religious capabilities. Many of the natural qualities, as instincts, desires, emotions, ideas, habits and the like, have much to do with our choices. Choice is at the very heart of morals and religion. All of these things may be modified by training.

Topics for Further Study and Discussion

1. There are two great factors which we, as teachers, must understand and take into account:

(1) *Personality*, which is natural and native; contains at the outset the germs of all that can develop later; is central and determines the whole process; is plastic and capable of development.

(2) The *Materials* that we may use to stimulate personality. What are they?

2. Pedagogy consists merely in trying to find out so much about both (1) and (2) that we shall get the best possible results from applying (2) to (1).

3. Religious Education is not an education of a part of personality. It is the education of *all* of personality into a *particular attitude.* It must include emotions, desires, reason, ideals, habits, choices, will.

4. The religious nature is dependent on the nature of the body and mind. What are the corollaries of this?

5. Practical possibilities of combining evangelism and education.

6. The idea of " progressive decisions " in respect to religion.

Suggestive Questions

Is there yet a real science of education? When can it become so? Do we use the same degree of common sense in our training for morals and religion that we use in training for the various life-professions and callings? Is pedagogy destructive of faith? Do we rule God out of life when we say that religion is a natural human quality? Why must we fail when we present religion or anything else to youth in our mature form? Why are we so prone to try to bend the child to our mature systems? On what internal elements does right choice depend? How much

emotion is desirable in making choices? How much knowledge? Do you think that any child can, once for all, make an acceptance of Christ that is adequate and complete? What then? What are some of the corollaries of a "spiritual *birth*"? Why does undue magnification of the *great decision* tend to minimize religion in practise? What is right in the matter?

Some Practical Problems

1. The practical education of the emotional states. Must be properly educated, just as other qualities. Emotions must have practise and expression. How can we secure *practise of the emotions?* Education sometimes means control and restraint rather than increase. Answer in terms of some of the following emotions: — sympathy, love, fear, anger, jealousy, kindliness, joyousness, gratitude, etc.

2. The modification of desires. The formation of desires. How accomplished? Trace in your own experience the growth or waning of some desire. What elements entered into this? Bearing of this on practical education. Can one desire ever be made to aid in the development or control of another? Illustrate.

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CHAPTER II

SOME PRINCIPLES ACCEPTED IN GENERAL EDUCATION WHICH MUST BE APPLIED IN RELIGIOUS EDUCATION

1. *Introduction.*

There will be no effort in this chapter to discuss at length the principles of teaching, either in general or in religious education. The writer feels, however, that mention should be made of a few of the accepted beliefs in respect to the general problems of education which seem most fully to bear on the moral and religious training. There is no thought that we can apply directly to religious education all the devices that have been found helpful in the common schools. Nevertheless any educational principle which has been shown to have deep meaning in the education of youth is more than likely to throw light on these higher forms of education that depend on the lower. Some of these fruitful ideas which will help solve our problems in religious training are enumerated in this chapter.

2. *The unity of human personality; and its corollaries.*

This principle means that personality is not really divided up into separate faculties. For convenience we sometimes speak as though it were. In fact,

however, we cannot separate ourselves into bodily, intellectual, emotional, social, moral, and spiritual faculties. On the contrary these qualities mutually influence one another. No one of them can be trained without all of them being modified by it. None can be neglected without the suffering of all. When I am thinking or feeling or willing my *whole* personality is involved in the act, and not merely a special faculty of me. When I am making moral and religious choices the same is true.

Some of the most important corollaries of this truth for the teacher of religion and spiritual things are these: — (1) We must seek to win and hold the whole of the child's nature and make it all contribute to and be included in the result; and (2) we have more handles or starting-points in our task than we have thought. In other words we may start anywhere in personality and reach the spiritual if we only have insight enough to follow the laws of personality in taking our steps.

3. *Good teaching always involves getting from the pupil a complete mental reaction to truth.*

When we appeal to, or instruct, or otherwise stimulate a living person we expect a response of some sort. This is the sign of life. All life has the power and disposition to respond to stimulus. The nature of the response is the measure of the life. In our education of children in this greatest of all tasks of making righteous choices, it is essential that the pupil respond, and respond correctly in the light of all he knows. Stimulus

without response is deadening to the whole of personality. To be aroused and not to act tends to destroy the power and disposition to respond. Furthermore any response which is produced and determined by only a part of personality, as by the desires alone or the habits alone or the reasoning alone, is necessarily incomplete and false to the total of personality. The only safe method in early education is to see to it that every stimulus is allowed to bring the proper response. In this way the child becomes not merely responsive but learns to make each response in the light of all its outlook and resources.

4. *The self-activity of the pupil is absolutely essential in moral and religious education.*

It is not enough in morals to get a response from the pupil involving an adequate reaction of his personality to the stimulus. *This response must be the pupil's very own.* It is possible to impart information or to get some forms of attitude and habit with little internal activity on the part of the child. But in morals and religion, as well as in most other significant elements of character, the culture does not come through responses which are forced from the outside. To have moral and spiritual significance all attitudes, choices, and decisions must be the child's own. There is no place in education where the principle of self-activity is as important as in religious training.

5. *The pupil's interest is the surest road to self-activity.*

A *complete* personal reaction *is* self-activity. A

reaction forced from without does not often insure a *complete* response. Activity or response which is the resultant of the whole of the nature is necessarily more educative than enforced or partial responses. The greatest aid to this kind of response controlled from within is the active interest of the child in the thing that is desired. Any time spent in finding the pupil's interests, or in arousing his interest in something which will make him an ally rather than an opponent of the parent or teacher, is most profitably spent. This principle of interest is one of the most fruitful in modern education. It is even more important in moral and religious training than in mental, since moral choices involve the individual's complete appreciation of relative values, and his whole-hearted response to them. Nothing but interest can secure this.

6. *The natural instincts, impulses and motives should render their service.*

All the natural qualities of personality, — as curiosity, imagination, restlessness, greed, fear, confidence, and the like,— are able, if properly handled, to make some contribution to personality, including the religious nature. The task of the teacher is to call upon these inner tendencies and to use them at the right time and in the right amount; to develop those that should grow, but to see that they do not become over-powerful; to displace by better ones those that should not become permanent elements in character. It is by proper treatment of these native desires and

impulses that we arouse interest, get the "point of contact" in teaching, and secure motives sufficient to get self-active responses. We have not really appreciated the driving power of these instincts. They furnish the momentum of life.

7. *Personal satisfaction is the potent agency in all education.*

All education, including moral and religious, consists in the establishment of connections or associations between situations and conduct by way of our personal states. In the lower animals and in lower human activities these connections are very simple and direct because the internal states are simple. For example, a chicken learns to get out of a labyrinth and join its fellows on the outside by establishing a connection between this total situation and those of its own actions by which it gets out. At first it tries a large number of useless activities; but gradually it learns which of these are useless and it connects in its own mind the correct muscular actions with the desired result. Thus it learns after some trials to get out in one tenth of the time required at first. In the higher human stages the connections include memory, ideas, habits, standards, choices, and the like. But whether in the education of the lower animal to perform his tricks or in the human being to choose righteousness, the satisfaction or the discomfort that accompanies the act has more influence in stamping in or stamping out the particular response or action than anything else. If the child experiences

satisfaction as the result of a special action under a given situation it is very likely to select and repeat the action under similar circumstances. It is by such repetition that habitual connections are made. This is just as true if the satisfaction takes the higher mental and spiritual form. Personal satisfaction is thus one of the greatest instruments in the educational process, from the lowest to the highest. We must come to know how best to use it for moral and religious ends. Our work becomes in large measure a matter of educating the satisfactions.

8. *There must be the fullest possible grading of all that concerns moral and religious instruction.*

This is implied in much that has already been said. It is recognized in some degree even in the crudest of our teaching. But we have still further to go in this regard. The simplest form of grading, and the first to be recognized, is the grading of *methods of instruction.* This we have been doing for some years in the old uniform Sunday-school lessons. Different methods were devised in an effort to make this one lesson serve all ages and grades. It is, to be sure, like grading trigonometry to all classes from the kindergarten to the high school. It is an effort to compensate for presenting unsuitable material at all by seeking to do it in a way suited to the development of pupils. A more fundamental grading is that of the *materials of instruction.* This means that at every step the material chosen must be suited to the particular stage of the child's growth and development, to his interests,

to his emotional states, to his favorite modes of self-expression, and to his satisfactions. In a word our matter and method of teaching cannot secure a normal, natural, sound, complete personal reaction unless it is graded to the whole of personality. It is more necessary to grade instruction that seeks to secure right conduct than that which seeks merely to impart information. So grading is even more important in Sunday-school work than it is in the day schools; because here information is merely a means to an end. We are seeking choice and behavior through information.

9. *We must recognize that all education, and in particular moral and religious education, is in a tentative and experimental stage.*

The quality and results of our efforts at religious training have suffered much because of an idea that the steps in the religious life have, supernaturally, been made complete, simple, and clear. It is not simple. On the contrary moral and religious education is as much more complex than mental as the mental is than the physical. Moral and religious education includes the mental and the physical and social aside from its own particular elements. Much of our failure in the past is due to our failure to recognize this fact. It has made us careless of our study of the elements in moral and religious education. Indeed it has made some good people deny that the teacher of religion and morals need know anything of psychology or pedagogy. It has made us feel that the complex

moral and spiritual teaching may safely be put into the hands of persons less skilled than those who care for the minds of our children or than the physicians who care for their bodies.

In reality the human race is just waking up to the complexity and to the possibilities of systematic religious education. We have not really penetrated the outer crust of the subject. We are not in a position to dogmatize about anything. It is our duty to recognize that we are experimenting. It is our duty to experiment sanely, and through systematic study of our experiments to improve.

Topics for Further Study and Discussion

1. The relation of the principles of general education to those of moral and religious education.
2. Mention some of the corollaries of the fact that personality is a unity.
3. "Faculty" psychology. Meaning of the expression. The opposite conception.
4. The ability to respond to stimuli is the measure of life.
5. Develop more fully the meaning and role of self-activity in growth and education.
6. The strongest reasons for a complete grading of Sunday-school lessons.

Suggestive Questions

Why is it probable that most of the important discoveries in general education will help in moral and

religious education? Is it possible to train or neglect one part of our nature and not have some effect on the rest? Does this mean that all parts are of equal importance? Why is " self-activity " more important in moral and religious education than in any other? Why is play so educative to children? Which is more important, — grading the *materials of instruction* or the *method* of presenting the material? Why? Is it enough to grade Sunday-school instruction to the *intelligence* of the pupil? What then? Why is it more important to grade instruction that strives to mold choices and conduct than that which seeks merely to give information?

Some Practical Problems

1. Self-activity versus external control. Is it necessary to allow a child to " run wild " in order to realize " self-activity "? Must a child be forced to feel and think and do as we think best in order to have a sound attitude of obedience and to perform our full duty by him? What is the sane point of view? Have you achieved it? If you are convinced that a child should feel or think or do something which he is manifestly unwilling to do, what are the wise and sane steps of procedure?

2. Grading teaching to the whole of life. To be most successful, teaching must be graded to the emotional life, to the desires, to the capacity for interest, to the satisfactions, and to the powers of expression of the child, as well as to his understanding.

Can you mention some aspects of morals and religion that a child could not be expected to appreciate? Mention some instances of teaching that violate the rule.

3. Complete and partial responses. Suppose a child desires very much to do a certain thing. If its judgment and experience prompts it to do the opposite, how can we best help the child? To get a full and complete response we need to win over the desires. Why is this better than issuing an order, accompanied by a threat?

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(See also references for Chapter I.)

CHAPTER III

SOME ESSENTIAL NATURAL ELEMENTS IN EDUCATION

1. *Personality and environment.*

A little thinking will make clear to us that what is within us and what is without us make up all the elements that enter into our lives. To relate properly that which is within us to that which is without is the act of living, and includes all the problems of living. Personality then, in its entirety, and the whole of the environment of personality, include all that we can consider in respect to life and education. We must not mistake, however. Personality is extremely complex, and the environment is equally so, including as it does all the material, the mental, the social, and the spiritual surroundings. The environment includes all that may act upon us. It includes truth and beauty and God no less than it does other individuals and food and light. Life is the interaction of the individual and its environment.

2. *Adaptation, or the adjustment of personality to the environment.*

The most interesting and distinctive thing about life is the capacity of the individual to be aroused by, and the power to respond to, the environment. In every act of responding to the influence of the en-

vironment the individual is changed, and in the long run the changes are such that the organism becomes better adjusted to its surroundings as the result of them. This is found in life of all degrees, and is one of the most interesting and far-reaching things we have learned from the study of living objects. Every act of the living organism is in some way related to this necessity of adjustment to its environment. All education, from the most material to the most spiritual, is conditioned by this principle. All organisms must in the end become adjusted to all the really important and influential forces in their environment. Adaptation to truth and God are as real and necessary, if these are important in influencing life, as adaptation to water and food, and for the very same reasons.

It is important for us to realize that this adjustment between the individual and the environment is almost exclusively the work of the organism. True, the environment may change from time to time and might incidentally become more favorable; but the individual is really the plastic thing. In the long run it must make the adjustment. It is the organism and not the environment that is destroyed if the adjustment is not made. The shorn lamb becomes adjusted to the wind, rather than the reverse.

Light then is not adjusted to the eye, nor water to meet our thirst, nor God to our consciousness of him. The eye has gradually grown into adjustment to light. The organism is the plastic, growing, adap-

tive thing. Thus have human personalities come into adaptation with the great realities of the universe about us. It is because of this power of adjustment that any education is possible. Education should be an adjustment to the conditions of life.

3. *The place of personality in life and education.*

In all the process of human growth and education it is the human personality that is being continually influenced and is becoming adjusted to the real things in the environment. It must be recognized as central in the whole process. The environment, good or bad, may act and stimulate; but it is the personality that responds well or ill, and is modified in accordance with the nature of the response. The individual cannot again be the same after having been stimulated and having responded. If it responds in the right way it is preserved and has comfort and will be more likely to respond in the same way again. Something has been left *in* personality by experience. Personality is thus built up by its responses to its stimuli. This is development.

In responding to outside influences men and other organisms have a choice of at least two ways of acting. For example, organisms that are influenced by light or gravity may move toward the light or away from it, with the pull of gravity or in the opposite direction. Some types of animals and plants tend to do one of these things; some tend to do the other. Both are adapted to light, but they have become adapted in different ways. Their lives be-

come very different in consequence. This is the *beginning of choice* in its simplest form. In human individuals there are many more kinds of choice than for the lower animals. They become very rich and varied, and consequently it comes to be more of a problem always to make right choices. In man, therefore, the higher choices, those that have to do with the higher mental, social, moral, and spiritual problems and adjustments, become increasingly important and increasingly difficult. And yet choices are still to be reduced to the right and the wrong, to the best and the worst.

We saw in the preceding chapter that the great purpose of religious education is to enable the individual to have the disposition and the ability to make right choices under the various stimuli of his surroundings. This is only another way of saying that we want individuals to become rightly adapted to the whole of their environment, or at least to those great elements in it that are most fundamental to the abundant life. This is the object of life and of education for life.

4. *The beginnings of personality.*

In the beginnings of individual life human personality consists chiefly of the following things, all of which have been inherited: (1) the senses through which the environment acts on the individual; (2) certain simple but all-important tendencies, instincts, and appetites; (3) certain capacities which are wholly latent at first but come into action with

development; (4) simple powers of muscular action, by which responses are made; and (5) a sense of satisfaction or dissatisfaction growing out of action.

We have seen that the external influences may put this machinery of personality into motion; as, for example, when we put our finger into the mouth of the recently born child its instinct of sucking, aroused by its sense of touch, produces the muscular response of sucking, which is much too complex to be "learned" so readily. It would require a very long time to learn to coordinate all the muscles necessary to do this. The sense of touch merely sets off this complex, well-formed and inherited instinct. But this does not tell the whole story of the sucking response. If the child is left alone for a while certain changes take place within it which makes the child hungry, as we say. Then it seeks to get something into its mouth. Its own finger may be put there, in answer this time to the *internal stimulus of hunger*, or it may even go through the motions of sucking with nothing in the mouth. In one case something in the child's *environment* aroused the sucking instinct, and in the other an internal *appetite* aroused it. In our own case the smell or sight of food may arouse in us the will to eat, or hunger within may stimulate to exactly similar actions.

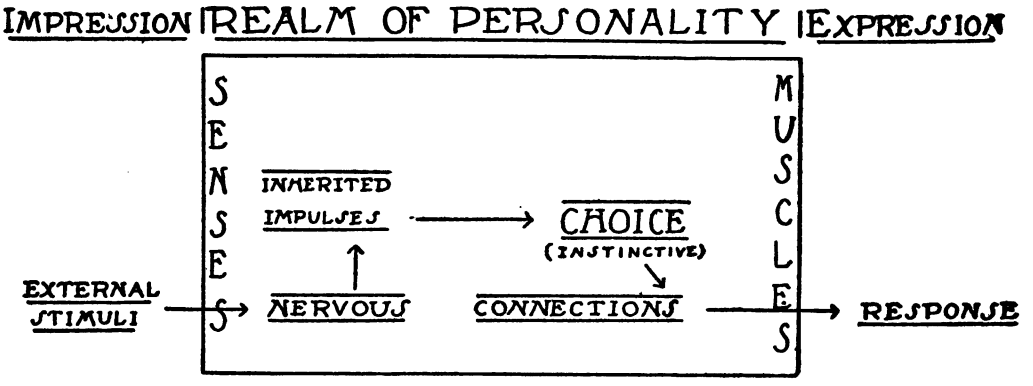
IMPRESSION
REALM OF PERSONALITY
EXPRESSION
SENSES
MUSCLES
INHERITED IMPULSES
CHOICE
(INSTINCTIVE)
EXTERNAL STIMULI
NERVOUS
CONNECTIONS
RESPONSE

FIGURE 1

DISCUSSION OF FIGURE 1

This is a diagram of personality at birth. There are inherited four main assets: (1) the *senses*, by which we appreciate the stimuli of the outside world or of the internal appetites; (2) the *muscular apparatus* by which we can act; and (3) *internal nervous connections* between these, which determine that a response, and what response, shall follow a stimulus. These nervous connections (3), including the brain, are already endowed at birth with (4) certain tendencies, or prejudices as we might call them, which predispose toward certain actions. These predispositions we call *instincts, impulses*. The response either satisfies the tendency or it does not. If so, action stops for the time; if not, action probably continues. These are purely inherited, and are very important in building up the conscious personality. Choice at this stage is instinctive. The illustration of the sucking child (p. 31) will suggest the nature of personal response at this stage. The arrows show the course of events from a stimulus to a response.

Even in early life, then, we may say that there are two important stimulating elements producing action: environment, and the inherited instincts and tendencies. We are creatures of our instincts and surroundings. When these two stimuli act together we get the greatest possible influence on behavior and on personality. When external stimuli and internal impulses lead in the same direction choice is practically determined, and choice and response follow very directly and naturally upon stimulation. In other words, to put something in the mouth of the hungry infant *insures* the instinctive response of sucking. This fact has tremendous significance in all education.

The accompanying diagram (Fig. 1) suggests the make-up of personality in this early stage.

5. *The enrichment of the elements of personality.*

We have seen that the organism is never the same after responding to a stimulus. Every time a stimulus works on through personality to a response, there are two effects: (1) the *response* or reaction itself, good or bad; and (2) the *internal modification* of *personality* due to the stimulus and the reaction. These inner changes are most intimate and far-reaching, and make human education possible. Of course the senses themselves are educated through practise. Similarly greater skill in responding will come to the organs of expression in the act of responding. Both of these enter into education. But very much more important still, the internal instincts and tendencies involved in the action will be modified by any such reaction. They may be strengthened and fixed, or weakened, depending on the nature of the experience and the outcome of the response in furnishing comfort or satisfaction.

For example, let us return to the sucking babe. If when it is hungry a bottle containing milk is given it and it gets food as the result of sucking, the child has had an experience. It has had satisfaction from the act. If this is repeated the whole reaction is intensified and made more sure. But even more; such repetition of stimulus, impulsive response, and satisfaction results in three most important things on the *inside* of personality: (1) the *habit* of respond-

ing in this way when this stimulus is applied; (2) the reinforcement of the impulse until it becomes a positive *desire* or *appetite;* and (3) ultimately through consciousness and memory the formation of *knowledge* or *free ideas* about sucking and its rewards. On the other hand, if something disagreeable or nauseating were given to the child every time it sucked, without doubt the whole sucking reflex could be broken up and a habit of refusing to suck formed, and an association with the act of ideas of aversion instead of pleasure. This simple series of events and their results are at the basis of all education and serve to build up the more complex elements of personality which we come to have.

While habits are formed, impulses modified, and ideas developed by repeating such experiences, it is interesting to notice that formation of habits in early life takes place faster than the formation of ideas. The child has builded up many good and bad habits through its responding, long before it can gain enough free ideas through experience to enable it to control its choices thereby. Indeed this is largely the object of our ordinary instruction, — to furnish to the young at once the knowledge which the race has accumulated through its experience, so as to save the child the necessity of going through all the experience and of forming all the habits that would supply it with these ideas.

As habits, desires, and ideas are built up within, other internal factors besides the mere raw, inherited

instincts thus come to take part in determining what choices and responses shall be made to the various stimuli. Personality is growing. The instincts themselves are in process of change, and they are producing still other qualities that will further modify and control them. It is no longer true that we are wholly creatures of our instincts or of the surroundings. Ideas and habits and, later, judgment and ideals and standards are developed by experience, and play their part. More and more these newer and higher results of experience take the act of choosing out of the almost mechanical, instinctive place it has in early childhood and in the lower animals; they make it more complex, more full of meaning, more characterful. The choices of the young child have no moral value whatever. It is because of these newer qualities that choices come to have moral and religious meaning.

The example of the sucking child will serve us again. It may be that the child has formed the bad habit of sucking its thumb, and this has persisted for some years. Now the sucking impulse and reaction is normally a rather fleeting one. It ought to serve its purpose and practically be lost in a few months. But repetition and habit have strengthened its hold. It is kept up because it furnishes a certain accustomed satisfaction. The child will choose and continue this line of conduct until some other factors counteract these old forces in control of choice. We may try to supply these other factors by placing stalls on the fingers, by putting quinine on them, or other similar

device. In such cases we are wanting to substitute a discomfort for the satisfaction and thus get the usual action checked or *inhibited.* Or we may arouse the child's consciousness to the fact that people in general disapprove of such conduct and that it is losing the good opinion of others thereby. If its desire for the approval of others is sufficiently strong we may get an inhibition by introducing a stronger and higher desire. In the same way rewards and punishments or ideas of right and wrong may set up inhibitions that will enable the child to modify its choice.

Diagram 2 will illustrate how these various factors which influence choice arise out of the primitive instinctive impulses and experiences, and then compete with these same instincts for the control of choice and conduct, — all for the enrichment and complication of the steps that lie between stimulus and response.

DISCUSSION OF FIGURE 2

This diagram suggests some steps in the development of personality. With the beginnings indicated in Fig. 1, we are sure to get an instinctive response from certain stimuli. *After* such a response the organism is not the same again. It has had an *experience.* If the action gave *comfort* or *satisfaction,* it would be likely to be repeated under similar conditions. If not, it would be less likely to be repeated. Action thus *reacts* in personality in the form of satisfaction or dissatisfaction. (Follow the course of the arrows.) Furthermore there are *many* of these internal tendencies and impulses. That which is strongest at the moment will win against the others. Experience and satisfaction will help determine whether this stronger impulse will become still stronger and continue to win, or be made less power-

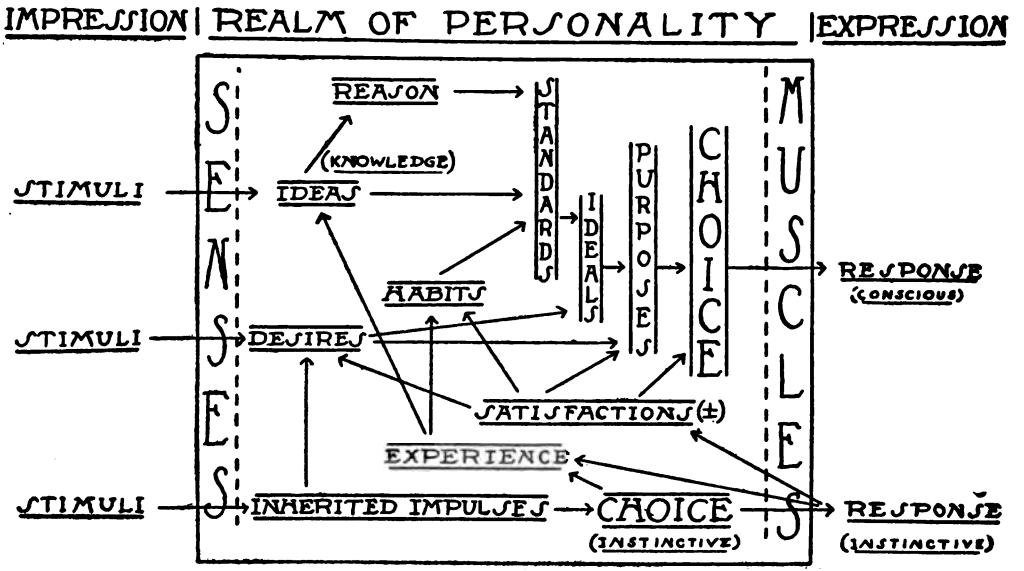
IMPRESSION
REALM OF PERSONALITY
EXPRESSION
SENSES
MUSCLES
REASON
(KNOWLEDGE)
STIMULI
IDEAS
STANDARDS
IDEALS
PURPOSE
CHOICE
RESPONSE
(CONSCIOUS)
HABITS
STIMULI
DESIRES
SATISFACTIONS (±)
EXPERIENCE
STIMULI
INHERITED IMPULSES
CHOICE
(INSTINCTIVE)
RESPONSE
(INSTINCTIVE)

FIGURE 2

ful and possibly be inhibited next time. Satisfactions reinforcing the impulses raise these latter into positive *desires* or *appetites*. Consciousness and memory and anticipation give these desires a powerful place in life and lead to *purposes*. Satisfying experiences repeated produce *habits* and *ideas*. By knowledge, the power of reason, and the force of habit, *standards* are erected within. Standards fused with desires give *ideals*. All of these have much to do in determining action through their effects on choice, decision, and will. *Purpose* is virtually a general choice, not yet carried into effect, or delayed, — a kind of attitude or prejudice in favor of a certain line of action. It is complex in its origin, made up of many of the steps described above. In turn it becomes a living medium which strengthens or vetoes the special appeals that strive within us to influence choice.

The diagram also suggests that, whereas at the outset stimuli can appeal only to the native impulses, after this personal development has taken place, appeal may be made directly to conscious desires and through ideas and thinking.

6. *Structure of mature personality.*

Broadly speaking, our mature and completed personality is built up about these three functions which we have been discussing: (1) the reception and appreciation of stimuli; (2) the choice of response in the light of the total effect of these stimuli on the individual; and (3) the response itself. We have been maintaining that the chief problem in the education of personality is so to develop it that it will desire and be able to make the right choice of responses under all combinations of stimulation and internal desires. It is now necessary to examine a little more closely the factors in us that help to determine choice. At the outset it is largely the internal desires, and the

immediate appeals to them through the senses, that settle choices. In mature life determination of choice becomes much more complex, though the essential conditions remain the same.

The accompanying diagram (Fig. 3), which must be thought of merely as a diagram and not a real picture of anything, attempts to show to the eye some of the more important factors in this reaction of the person to the surroundings. On the extreme left we imagine the environment with all its varied *stimuli*. On the right are the activities and behavior that make up the *response*. The rectangle itself portrays the individual. This individual connects or associates the stimulus and the response. It furnishes not only the paths for the passage of the impulses, but reinforcements or inhibitions of them as well.

DISCUSSION OF FIGURE 3

This diagram shows some points in the structure and operation of mature personality. (Compare with Fig. 2.) Personality has three main parts: (1) the receiving portion (*receptors*) that looks out on stimuli (attention and appreciation are its great functions); (2) a responding side (*effectors*) that looks toward behavior or response; and (3) that which lies between stimulus and response whose function is to correlate and adjust behavior to stimulus. This third region is where our real personal values lie. This is where we grow most. We may possibly improve the reception of stimuli and certainly the skill of our responses; but our greatest gain is within. We have at the beginning only the instinctive impulses and desires. We have seen in Fig. 2 how these gradually give rise to the complex internal conditions of maturity. There are at maturity three great groups of internal qualities by which

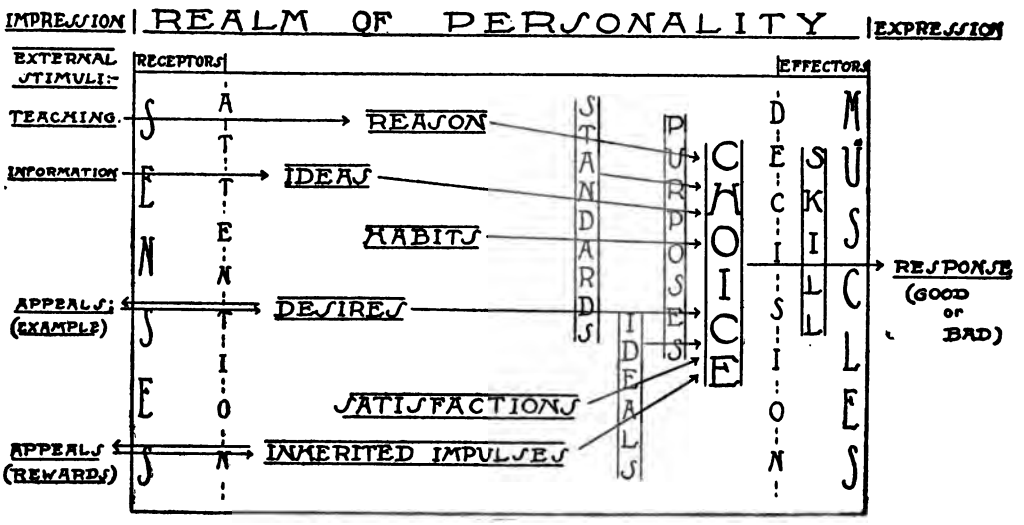
IMPRESSION
REALM OF PERSONALITY
EXPRESSION
EXTERNAL STIMULI:-
RECEPTORS
EFFECTORS
TEACHING
INFORMATION
APPEALS: (EXAMPLE)
APPEALS (REWARDS)
SENSES
ATTENTION
REASON
IDEAS
HABITS
DESIRES
SATISFACTIONS
INHERITED IMPULSES
STANDARDS
IDEALS
PURPOSES
CHOICE
DECISION
SKILL
MUSCLES
RESPONSE (GOOD or BAD)

FIGURE 3

we can appeal to choice: (1) the *impulses*, which are what we inherit, plus whatever change has come to them from our experiences; (2) the *desires* that we build up as the result of the operation of increasing consciousness acting upon our impulses, satisfactions, etc.; (3) the *ideas* and the powers of intellect and reason that come to us through teaching or through experience. These three things acting singly or together are the chief positive sponsors and inspirers of choices and actions. While ideas and the power of using them come from experience, it is possible by teaching (a form of stimulus) to impart ideas which are *not* the outcome of the experience of the individual. There is often a real conflict between ideas (judgment) and desires, and ideas may retard or inhibit the natural effect of desires on choice. This is the point at which life becomes *moral*. *Habits*, standardized modes of thinking, feeling and acting; *standards*, chiefly a matter of knowledge and judgment; *ideals*, made up both of ideas and desires; and *purposes*, which are really delayed responses, may reinforce or inhibit the various appeals to choice. Which they do depends upon the factors that have made them, in the history of the individual. All these various contents of personality are open to education. We are confining ourselves too largely to the training of the intellectual (ideas) and to skill in expression. More attention must be given to the development of right impulses and desires as well, that these may replace the poorer ones.

The arrows in this figure show the general course of the influence of the various factors, and not their development as in Fig. 2. It will be noticed that desire and satisfaction are emotions which influence choice and conduct; but at the same time they also *look out toward the income*. For example, hunger and curiosity are *receptive* emotions rather than expressive, although they do lead incidentally to action as a means of realization.

One aspect of the person looks out toward stimulus. It seeks and receives. This includes the senses, through which the external stimuli reach the person,

and the internal desires and appreciations that make the incoming impressions appealing or the reverse. On the other side, looking out toward action and behavior, is the apparatus of responding. Response is merely a matter of muscular action for the most part, though back of it are the great personal acts of choosing and deciding. These two sides, — the receiving and the responding, — taken thus simply together, are known as the *sensori-motor apparatus*. The normal result of a stimulus on the sensory side is a response on the motor side. Income naturally expects outgo. Impression should be followed by expression. This is the normal reaction. But it makes a great deal of difference just *what* behavior shall follow from the stimulus furnished by a particular situation; from a simple stimulus or from a complex combination of stimuli. Will it be right or wrong? good or bad? and what decides the goodness or badness of a response? The inner core of personality lying between the receiving and the responding parts is responsible for the real character of the responses. This demands our careful study.

7. *Choice is the critical thing in personality.*

In such a personality as we have been describing it is in *choosing how to act* that the individual really expresses himself. Here the sum total of external influences, of internal desires, of instincts, of knowledge, of habits, and of ideals are balanced, and the personality expresses its real self by deciding what to do. This is not a special faculty, but is the whole of

personality at a critical stage in its work. While in other persons we can see actions only, and can read choices only by these actions, it is choosing or willing which really measures the character of the person. This is the point where the personality shows the degree of its appreciation of all its own varied resources to determine its action. It is clear then, as we have said, that the education in the making of right choices is the objective point of all moral and religious training. The morality of any being comes out in this moment of choosing in the light of all the resources of the person. If this act is wrong, nothing else can count for right. It is immoral to make any other than the best possible choice. Moral efficiency is really shown by the disposition, the ability, and the habit of making right, — that is to say the best, — choices. How then can we as teachers reach in and develop this power and disposition toward righteous choice?

8. *Two chief ways of influencing choice.*

This crowning power which must be developed is purely within. We have no power of reaching it *directly* from without. Furthermore, it is the essential mark of choice that, to have any meaning, it must be one's own. Hence, if we *could* force choices directly from without, the result would have no personal value to the individual. It is even more true of choosing than of the other personal powers that they develop through self-activity; because choosing is, as has been said, the most distinctive act of the self.

In reality there are two objects in view in getting choices: there is the task of getting the right individual, isolated choices, and that of getting the habit and disposition of right choosing. The latter is of course the great purpose. There is, however, no way to get the *habit* of right choosing other than through *practise* in right choosing. This means repeating the individual choices until the habit is fixed.

In the task of guiding or influencing choice in such a way as to insure that the self shall still be the actual chooser, there are just two ways of proceeding: (1) by changing the stimuli (that is, by varying the impressions we bring to bear, — the teaching, example, influence, appeals to the various internal impulses, and the like, — we can so modify the steps that lead up to choice as to influence its character); or (2) the responses or behavior may be changed in various external ways, and in this way the habits and other steps leading up to choices may be educated, *because conduct reacts on all the steps leading up to it.* Choices are educated by action and by the experiences growing out of action just as really as by impression. The act of choosing develops the power and disposition to choose and guides future choices. Both the process of stimulation or instructing and the guidance of actions are valuable methods of educating choices. They are complementary.

9. *Training choices by impression.*

This is the classic mode of teaching. It implies

bringing information, appeals, and examples, and so presenting all this that the original desires and instincts may be modified through new desires connected with the development of knowledge, reasoning, standards and ideals. At the outset some of the instinctive impulses and desires are strong, and ideas are wanting. By giving prematurely these ideas from the stock of human experience we can change the nature of the total appeal to personality and modify choices. Only in this way can we bring the whole of God's work in history to bear upon the life of today. It is the way whereby we make the example of present-day heroes influence the lives of the young. It is the method of literature, of poetry, of biography, of appeal, of exhortation, of instruction. It is of course essential that all this shall be done suitably and in a graded way.

In our Sunday-school work we have for the most part stopped at this point. We have striven to reach the emotions and the purposes by making the stimuli as suitable and as convincing as possible. This is all very valuable and important, but it is not enough. We have found that we do not hold to permanent moral and religious choices fifty per cent of those who enter our Sunday schools.

10. *Training choices through expression.*

Choice is built up from instincts, experiences, habits, ideas and the like, but it also looks out on conduct. We have found out in secular education that we "learn by doing." This is the reason why

we teach biology by field and laboratory work rather than by a text-book merely. This is the meaning of clinics in medical schools, practise teaching in normal schools, and shops and laboratories everywhere. The *response* which personality makes to conditions does more to educate it than any amount of instruction can do without response. While choice is influenced by the knowledge and desires which lead to it, choice really looks *forward* into action and response and satisfaction, rather than backward. What we *do* therefore reacts upon our choices. Choice cannot escape the consequences of its failure or success as measured by the results of action. The test of the rightness and wrongness of the choice is found in the total experiences and satisfactions connected with the outcome. If choices give satisfaction, on the whole, they are likely to be repeated. If they bring discomfort they are not likely to be repeated. Thus it comes about that the actions growing out of our choices educate us most profoundly and automatically.

In our Sunday schools definite effort to insure right choices through expressive work, designed to give practical exercise in the art of choosing right, is all but unknown. Practise of right choosing and acting in response to our teaching is left largely to chance. There is no question that we must find a way to secure moral expression of choice in right and fine actions if we are going to succeed in moral and religious education.

11. *Real moral teaching involves both impression and expression.*

We have seen that the common and classical method of teaching, both secular and religious, has been largely that of making appeals, giving instruction, producing impressions, — leaving the practical application of this teaching to life largely to unconscious and haphazard surroundings. We have thought that our impressions would last, — forgetting that an impression which works through to a satisfactory expression much outlasts any other sort. In many secular types of education we have seen a very striking revolt toward the more practical method of teaching by practise, — of learning by doing. The revolt against the dead languages and some of the older subjects and in favor of the sciences and the vocational subjects is not merely because of the direct utility of the subjects, but in part because the latter evoke a more complete and practical personal reaction. They provide for expression.

Without doubt both methods of teaching have great values; but each is full of weakness standing alone. Perfect teaching involves giving the best possible stimulus in the way of appeals, instruction, impression, and then finding ways to see that these new elements of income, if accepted by personality, are consciously caused to express themselves until the power of choice is strengthened by the satisfactions of right behavior. In right teaching there is thus a complete personal reaction: (1) impression;

(2) self-active choice; and (3) the expression of this choice in action. It is in this way that actual adjustment of the internal nature is made to the external conditions. Personality is kept appreciative of its income, able to make right choices, and responsive to the conditions of life.

12. *Results of impression and expression on the other internal qualities.*

This complete mental reaction spoken of in the preceding paragraph increases through repetition the strength and certainty of choice, but it also educates other internal qualities, that help insure the soundness of later choices. Desires, for example, look out toward the objects that stimulate and attract, — as clothes, foods, property. But equally, desires look forward to choice and action and satisfactions coming from action. For example, one's desire may look distinctly toward work or play, or to some other active form of satisfaction quite as much as to the satisfactions of the senses. The act of choosing and the pride of right choice may become a positive desire and source of comfort. Because of these things the very act of choosing, in a complete mental reaction, is going to increase or diminish these original desires that lead up to choice.

In a quite similar way the experience that comes from this complete personal reaction is stored, as we have seen, in the form of habits and ideas. Habit is a conservative quality and tends to make choices which at first are difficult and very conscious, auto-

matically sure and certain. That is to say, habits tend to give to our consciously acquired choices some of the sureness which our primitive instinctive choices had at the beginning of life. Ideas, knowledge, and judgment that come from chosen lines of action are also sure to modify the internal desires, and later choices. Finally, we cannot be stimulated and respond without having certain modifications of our standards or ideals of conduct. Gradually our whole purposes are colored by this process. All these changes within us, brought about by our chosen lines of action, in their turn profoundly influence all later choices. Right choosing followed by satisfaction not alone educates choice and action, but it educates all those guiding qualities of personality that lead up to and influence the choices.

From this concrete, but incomplete, picture of the action of personality the teacher will readily see that we are largely neglecting the more important half of moral and religious education, namely, the expressive side, even in those Sunday schools where the impressive work is of the best. What we must learn to do is to couple completely graded instruction with completely graded expression in moral and religious matters. Impression without suitable expression in morals and religion gives a theoretical hold on both which is liable to be at once hypocritical and snobbish; expression without adequate instruction leads to formalism, literalism, and to behavior *uncoordinated* with the best standards of the race.

Topics for Further Study and Discussion

1. Show how our response to our environment changes us. Enumerate some of the internal changes that come from responding to our stimuli. If one is stimulated to deep anger, illustrate how the choices and actions we make (responses) modify us for all time.

2. Some of the important values lie in the fact that for the most part even humans must adjust their lives properly to meet their surroundings, rather than the reverse.

3. What is there for us educationally in the other side of the truth? Human beings can in some degree change their surroundings. They can move away from trouble, poverty, crime, temptation, etc.

4. Define education in terms of adjustment: to gravity, to food and drink, to other people, to truth, to right, to duty, to God. Why, in becoming adjusted, are we disposed to lose adjustability?

5. Evidences that we really inherit impulses, instincts, tendencies, temperament, disposition, mental and spiritual capacities, and the like.

Suggestive Questions

Why must organisms, including humans, become adapted to external conditions? In what ways may we become adapted to cold? To new neighbors? To bad companions? To trouble? To new truth? What are the essentials of right choice and of wrong

choice? Why is choice such an important thing? Why is it such a measure of character? Why is it even a better index than action? Give evidences, from your knowledge of young children, that it is easy to form whole groups of bad (or good) habits before the child could possibly get from experience the ideas that would help him prevent (or encourage) the habits. What are the corollaries of this fact in human life? Why is it peculiarly essential that choices shall be determined as much as possible *from the inside?*

Some Practical Problems

1. The early formation of habits in babies. Do you think it possible to control in very large degree the formation of habits in very young children: e.g., habits of sleeping; of feeding; of crying or not crying; of lying quietly or being taken up; of obedience; of confidence; of consideration for others; of expression of affection? What are the necessary steps? Why do we so often fail? Do you believe this has any relation to morals and religion? Can the Sunday school be of any help to parents, present and future, at this point?

2. When a strong native impulse is appealed to by an attractive external situation, choice is sure. Give some concrete illustrations of this. If the situation is undesirable, how can we overcome it? How can we use the fact stated above for educational purposes?

3. Let young men "Sow their wild oats" (?). Such advice simply means to let youth indulge its internal impulses, with little or no external help, and build up the bad habits that flow from such choices; feeling reasonably sure that *ultimately* ideas will grow up from these experiences that will cause the youth to realize that they do not really satisfy. Then he will try to break up the bad habits because of his convictions, and make his choices in the light of his own results. Analyze this concrete suggestion; show why it is vicious; suggest what is the sane procedure of adults. Apply the principle to the education of children generally.

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CHAPTER IV

THE PRINCIPLE OF MOTIVATION IN EDUCATION

1. *The impelling nature of desires in life.*

We have seen in the preceding chapter that the natural instincts, impulses, and desires which come to us through inheritance are the earliest spurs to conduct in childhood. These desires all point to satisfactions, and inspire to action by which the self is builded up. They are essentially selfish therefore. They include desire for food, desire for comfort, desire for action, for possession, and the like. These desires drive us as humans to do what we do. These impulses, and others which succeed and supplement and replace them through education and growth, furnish our motive power all through life. They are close to what we call "motives." It is because of these internal desires and impulses that outside influences have any appeal to us and arouse us to definite choices and actions. Through desires, knowledge and standards become fused into ideals and purposes.

2. *These natural impulses and desires are legitimate.*

Even among intelligent people it has been felt that these initial primitive desires and instincts of man

must be of the devil, and intrinsically evil; that they must therefore be combated, and changed or eradicated. Their sole value has been thought to lie in the fact that they furnish the individual something to struggle against, and thus lead indirectly to character. It has been considered that there must be something wrong therefore in those things which people do spontaneously and joyously, and some special virtue in doing things that are disagreeable and distasteful. On the contrary, it is the view of the modern student of education that every one of these early impulses and desires may make sound and valuable contributions to the growing personality; that they are given us by God and exist for this very purpose. They represent the best contribution which the past, through inheritance, has made to us. To be sure they all look toward personal gratification and are therefore selfish. But it is because of this very promise of gratification that they incite us to action. Thus they contribute directly to the building up of the self; and the development of self-hood is the first step in personal growth. It is true that these desires and impulses may be over-used and run riot and become destructive of sound personality; but this is in no wise an argument against their proper functioning.

3. *The attitude of the educator toward these desires.*

If this view of the purpose and value of the instinctive impulses is correct, it is quite clear that the duty of the educator and his method of work will be

very different from what is common under the older view. It becomes his task to use and appeal to these desires and tendencies, rather than to repress them, as they appear and become functional in the individual, in order that each may make its right contribution to character. The proper use of them implies several things. Some of the instincts are rightfully transient, and ought to be allowed to make their contribution and then give way to higher ones. This is true of the sucking impulse. Take for example, also, the impulse to fight or the instinct of fear. We will all allow that neither of these in its original crude form should become a strong permanent state of mind in a socialized individual; and yet both impulses can be shown to have certain value in character if allowed to play only in emergencies and gradually to pass away through disuse, or be transformed into something higher and more permanent. To over-use and over-stress either of these would lead it to a strength which would be unwholesome.

Other impulses should persist, but naturally should diminish in strength with the fuller development of character. Such are the desire for ownership, the spirit of rivalry, and the like. Still others, equally natural and instinctive, ought to grow and develop, though often changed in content, all through life. Such are curiosity, desire for leadership, the impulse to share and serve, together with many others. The genius of all these is that they give impulse and pleasure and satisfaction to action and thus tend to

secure the repetition of the choices and actions which they inspire. It is the task of the teacher to try to understand these various natural motives to action, know when they should appear in life, know what contribution we should expect from each, and find out how to cause them so to weaken or increase as will be best for right character. Some should be fostered and coaxed, stressed and enriched by continual practise; some require only a start and should be emphasized only during certain very limited periods of life; some should be kept dormant or allowed to go into disuse; some should be smothered or have more permanent desires substituted for them as promptly as possible after they have done their work; some should be repressed by the early cultivation of inhibitive tendencies.

6. *The meaning of motivation.*

All of this convinces the modern educator that we get more physical, mental, moral, and spiritual growth and development out of those activities that appeal to the natural impulses and thus give pleasure and satisfaction. We deny that there is anything of value in making activities unattractive and forbidding. Any subject or situation will contribute to the education of the child in proportion to the naturalness and intensity of the motives driving the child to the task. Everything we do for people or that they do for themselves will have its value increased if it appeals powerfully to some of their strong and natural desires, instincts, and tendencies.

The reasons for the superiority of these results lie in the fact that, in this way, the child is more completely enlisted; it has more zest and enthusiasm; its concentration and control of its whole nature, both receptive and active, is greater; there is less likelihood of arousing antagonism against the wishes of the parent or teacher and thus dissipating power; better attention means better retention and assimilation and mastery of facts, and more complete skill. All this implies that the first task of a teacher in any realm, in order to get best results, is to find what will arouse, on the part of the child, the greater interest in, and the most vital motives for undertaking and mastering, any task. It means first of all to get the child really to *desire* to do the thing. It means that everything shall be planned so that the child shall have, if it is possible, an immediate, a real, and natural satisfaction both in the doing and in the result when it is done. This is what the school men mean by *motivation.* It involves self-activity through internal motives which must be those most real and vital to the child at his grade of development.

This by no means suggests that the student is never to do anything difficult or disagreeable, or that all such tasks are to be made artificially pleasant and easy. The thing we seek is internal and not external. It does mean, however, that no real pedagogical end is ever gained by making a naturally easy or interesting task artificially difficult, since there are enough such already to serve every purpose. It does mean

that there is great loss in having any task so distasteful that internal motives sufficient for its accomplishment cannot be found. It means that the pupil and teacher must find for every disagreeable and difficult task some natural motives in the life of the child which will make it seem worth while to overcome the difficulty, and thus make for more total satisfaction in the doing. Motivation consists not in diminishing the task but in increasing the motive for performing the task and the satisfaction in the result. It does not mean to make tasks more easy, but to make them more appealing. We must select tasks that appeal to present motives, and develop motives that will meet necessary tasks. This is exactly the difference between play and drudgery. Normally play is sufficiently motivated. To the young child work must be motivated or it is drudgery. The object of motivation is to prevent drudgery, not to eliminate work. Difficulty properly motivated is very educative; drudgery is not.

5. *Relation of "motivation" to some other watchwords of the teacher.*

It will be seen at once by teachers who have kept in touch with educational ideas that motivation is closely related to several fruitful doctrines of recent times. The "doctrine of interest," the "point of contact in teaching," "making the pupil central," and "gradation" are all akin to the principle of motivation. The latter, however, means more than any or all of them as usually understood. It points

to an active, conscious, and systematic use of all the driving internal motives of childhood and youth to *arouse interest* and to *furnish contact.*

The principles underlying the grading of our lessons both in school and Sunday school are closely related to motivation. It is the uniform testimony of those who have intelligently used the graded Sunday-school lessons that they are more easily motivated than the old uniform lessons. Motivation means rather more than we usually include in gradation. Complete gradation in education means the gradation of the *matter of instruction,* of the *method of its presentation,* of the *form of the expression* resulting from the instruction, of the *emotional appeals,* and of the *satisfactions* that flow from the action. Long ago we recognized that the general method of instruction must be graded to the state of development of the child. Even the uniform Sunday-school lessons recognized this. The recent grading of our Sunday-school lessons is an effort to grade the matter to the development of intelligence. As yet we have done practically nothing in moral and religious education to find the modes of expression which are thoroughly suited to the personal internal states of developing children. Motivation is really an effort to grade the choices and activities of child life to the states of emotional development and to the personal satisfactions of which the child is capable. Some day we shall understand that it is even more important to grade our appeals to emotions, to motives, and for

expression than it is to suit matter to the intellectual capacity of the child.

It is not the purpose to imply that the fundamental idea in motivation is new, or that we have done nothing in this regard in the past. All good teachers have in some degree unconsciously recognized the need and tried to meet it. What we have recently come to see is the vital necessity of finding and using in a deliberate and conscious way *all* the strong emotions and impulses that are most dominant and worth cultivating in the nature of the child at the various stages of its development. Motivation has been artificial and half-hearted; it must become genuine and natural and thoroughgoing.

6. *The two-fold test of the value of a natural impulse.* As suggested above, the doctrine of motivation does not imply that all impulses are of equal value. In estimating whether we should appeal to certain youthful motives and desires in getting the whole-hearted alliance of the child, at least two things must be taken into account. In the first place, we must decide upon the efficiency of any particular impulse in accomplishing the immediate response we seek. For example, fear might be the most effective possible motive in securing a particular line of conduct. It might be that love or desire to serve would not obtain the proper conduct at all. While present in some degree they might not be strong enough to insure right choices. And yet, in spite of this, it does not follow that fear, although an efficient motive, would be the

best to use. We must consider, in the second place, what would be the *permanent* result in the quality of personality from the use and development of this particular motive. In other words, while we must look for immediate outer results in our appeal to motives, it is even more important that we recognize the final reaction *in personality* of the exercise of any one of the instinctive qualities. Two desires or impulses may be equally efficient for getting immediate and enthusiastic response in children, but may be very different in their reaction on the inner springs of character. It is for this reason that we must have intelligent and sympathetic and scientific study of these vital motives, rather than trust to the mere external and apparent results.

7. *An enumeration of some of the principal impulses, instincts and desires that furnish motives in life.*

Many efforts have been made by educators to classify these tendencies in our natures, but none of them is entirely satisfactory. We shall not undertake to do anything more than to make a rough grouping of some of those which are most to be used by us in our efforts to educate in accordance with the threefold division of personality we have been using. Instincts may relate primarily (1) to the *receiving* side, or to the income of the individual; or (2) to the states *within the individual;* or (3) to the *activities or expressions* of the individual. The first have to do with receiving stimuli, the second with the internal states of mind whereby we interpret and estimate values and influence choices,

and the third with the response to the stimuli of the environment. In strict truth most instincts tend to contribute to all three of these aspects of the individual, and all involve action as their normal outcome.

(1) The natural, instinctive qualities that make for the reception and income. These are *desires*, not necessarily for action, but also for stimulus and reception. In this group we would class (*a*) *curiosity* or the *desire for knowledge* which is the foundation of the getting of all knowledge, (*b*) the *desire for possessions* or the instinct of ownership (close to this is the instinct to make collections of various things); (*c*) the *desire for approbation;* and (*d*) the desire *to be entertained;* and many others of even more primitive sort.

(2) The instincts and impulses or tendencies that look chiefly to the internal personal states and attitudes. Among these we may mention (*a*) *fear*, which grows partly out of inexperience and uncertainty and is related to distrust, aversion and hatred; (*b*) *confidence* and *trustfulness*, leading under proper exercise to sympathy, love, and kindred attitudes; (*c*) *spirit of obedience* or acceptance of authority; (*d*) the opposite impulse of *contrariness* or *self-assertion;* (*e*) *imagination*, which is one of the most valuable and pleasant capabilities of childhood; (*f*) *anger;* (*g*) *feeling of rivalry;* (*h*) the *sense* of *comfort* or *discomfort*, satisfaction or dissatisfaction. They modify action rather than induce it directly.

(3) The impulses that lead directly toward expression. In one way or another all the instincts men-

tioned in (1) and (2) may lead toward action, though not necessarily so. While curiosity may produce action on our part, the action is only a means to an end. The real desire is for *income*, not for action. This is the goal of most impulses, — either to produce action or to prevent it. There are, however, numerous instincts and tendencies that are peculiarly inspiring to responses. Some of these are: (*a*) a *native restlessness*, which is fundamentally physiological and is seen in most children. It leads to nervous and muscular activity just as curiosity looks toward information; (*b*) the *instinct* of *repetition*, which is quite universal and shows itself in the desire to hear again or to do again the things that have given satisfaction; (*c*) the *play instinct*, which is very powerful in children and is being used more and more skilfully by teachers; (*d*) the *impulse to talk*, by the exercise of which the child makes great intellectual progress in the first few years of his life; (*e*) the *passion to be doing things*, either *destructive or constructive*, growing in part out of restlessness and curiosity; (*f*) the closely related *combative* or *fighting* impulse; (*g*) the *instinct of leadership* and of *mastery*, expressed in the child's program in the desire to "be it," and to overcome obstacles; (*h*) the *impulse to share* with others what one enjoys; (*i*) the "*gang*" or *gregarious instinct* which drives children to seek companions; (*j*) the *impulse to "show off,"* which is related to the desire for approbation; (*k*) *the sex impulses.*

These are by no means all the natural instincts and

desires which the child gets by inheritance and which furnish unreasoned motives for its early life; but they are enough to enable us as teachers to see something of the range of qualities to which we may appeal as we try to build up character. These are found in some degree in all children, but not in the same degree in all. They are not of the same relative strength at different stages in one child. They are not character; but they are the inherited raw materials out of which character is built. They are the chief incentives of childhood; indeed they furnish the leading motives for all human life and activity.

8. *Application of motivation in general education.*

In the public schools we are now seeing a very intelligent effort to use these primitive impulses of the child to assist in securing the right attitude of the young toward the work of the school, in order that they may receive, think, and respond rightly. In very early life we motivate much of the necessary work by giving it the form of a game and thus appealing to the play instinct. Instead of memorizing meaningless names and positions in geography, the work is given meaning and just as much and as good information about the places is gained, through the device of travel stories. Instead of attacking history as an organized body of knowledge, with no consideration for the states of mind of the child, the start is made with problems that the child himself may wish to know, and thus his curiosity leads the way. The logical order is made to give way to the psychological.

It may be necessary again to reassure the reader who fears that we are merely trying to discover or make the oft-despaired-of royal road to learning and to life. There is no such intention. The contention merely is this: the road is quite difficult enough at best without making or keeping it unnecessarily so; a great deal of hard work is necessary to every traveler who gets on and such hard work has much value; but we have those impulses within us which will give zest to the journey and to all the work of it, if they can only be aroused; that the difficult road can be more satisfactorily traveled and the wayfarer may go further on it and most of all may get more pleasure and profit out of it, if he can have brought to his attention first these things that most appeal to him and thus arouse his interest in the things that originally seemed to have no appeal. It further is to be understood that the motivation which might seem most alluring to the mature mind is not that which serves a life purpose to the child mind. The doctrine of motivation insures that the road shall be considered as a pleasant and profitable highway for the child to get its development, and is not traveled either for the sake of the road or for the pleasure of those who have already traveled the road.

Topics for Further Study and Discussion

1. The age at which some of the important instincts appear.

2. Other ways of classifying the instincts: e.g., Environmental, Individualistic, Social, Sexual and Parental, Adaptive.

3. Strong and weak points of the "Doctrine of Interest." Point of contact in teaching.

4. How does motivation add to these ideas?

5. Devices which school teachers have used successfully to motivate English, History, Arithmetic, etc.

6. Relation of motives to morals.

Suggestive Questions

Why is it short-sighted and wrong to assume that the natural impulses are evil? Is it sound on the other hand to hold that we should follow them blindly? What then is the pedagogical attitude? Are you really ready to practise your own answer in your work? Mention some instincts that should pass away with infancy. Mention some that should more gradually wane. Mention some that should grow stronger throughout life. How is the attitude and practise of the teacher modified by his view of the nature of the instincts? Why is it difficult to classify the instincts satisfactorily? Is there a single one of these inner impulses that does not have something to do with our choices and morals? What is suggested by the fact that such a large proportion of our instincts look toward activity?

Some Practical Problems

1. The kind of man one becomes at maturity depends very largely upon the native instinctive impulses that have been selected, emphasized, and developed by his parents, his teachers, and himself. Suppose two children have the same impulses to start with. One from the beginning is encouraged to indulge every physical appetite, to use no restraint over temper, and cultivates greed, jealousy, rivalry, and hate. The other from the beginning has the emotions of sympathy and confidence encouraged, is allowed to share in the pleasures of unselfishness and service, is induced for the sake of the approval of those he loves to forego self-indulgence and find pleasure in self-mastery. What will be the differences in the mature character of the men?

2. We can so motivate conduct as to emphasize and strengthen *any* of the instincts and attitudes that we really desire our children to have. How can this be done in such a way as to develop obedience? The desire to serve? The impulse to share? Sympathy for the less fortunate? Extend the list.

3. The coupling of impulses. What practical value is there in coupling the weaker, desirable impulses with stronger ones? For example, could you devise ways to strengthen the weaker impulse of obedience by coupling it with curiosity or desire for approval, or the instinct of leadership? What motives could you appeal to in order to increase the satis-

faction of sharing or controlling anger, or being fair and honest in play?

4. The gradual lessening of the power of certain instincts. Suggest practical devices to decrease the impulses of fear, rivalry, anger, fighting, greed, and the like.

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CHAPTER V

MOTIVATION IN SUNDAY-SCHOOL TEACHING

1. *Of what importance to the Sunday schools is this search for motives?*

We have seen that the general educator is coming to appreciate that any subject contributes to the development of the child just in proportion to the intensity of the internal motives with which the child comes to be drawn to the subject. The exercises, in which children are so interested that they put their whole natures, educate them more rapidly and profoundly than those in which they take no conscious satisfaction. This means that the first task in good teaching is to secure this attitude of complete enthusiasm for the needful tasks. To do this we must go to work by way of the child's natural instincts, impulses, desires, and satisfactions. These are natural, God-given, and for a constructive purpose. There is no separating of these into animal and human; physical and spiritual; good and bad. No one of them can be properly used and developed without ministering to the whole of life. No one of them can be misused without making more difficult that balanced hold on all of life which is the real meaning of religion.

Because of these things it is clear that we Sunday-school teachers will find here as much to help in our work as have the teachers of English or geography or history or science. Indeed there are certain reasons why it is more important for us to get an ally in the impulses and instincts of the child than it is for the ordinary teachers. If the public-school teachers, who can control the time and movements of the pupils for such a large part of their waking hours, feel the need of enlisting the aid of these natural motives to secure the results they seek, how much more do the Sunday schools need to secure this internal ally in the personality of the pupil in order to overcome the handicaps under which we work.

2. *The impulses and religious education.*

If it is true, as is contended in this book, that the prime purpose of moral and religious education is so to equip the individual that he shall have the power and the disposition to make and execute right choices, it will be seen at once that these instincts, impulses, tendencies, desires and appetites, — in a word, the emotional sides of life — are tremendously important in religious development. The desires have a most profound influence on choice; much more than mere learning has. Unless these desires are right, the individual is under the necessity of going into every choice with a powerful internal enemy making right choice difficult. Knowledge and experience alone, unless they find an ally in some powerful desires and instincts, will not serve to insure right

purpose and choice and behavior. More than any other realm of personality, the religious nature is powerfully supported or thwarted by the desires and impulses.

3. *The applicability of motivation to moral and religious education.*

It follows from what has just been said that one of our most important tasks in religious education is to enlist the cooperation of just the right internal instincts and desires on the side of the right choices. The genius of religious instruction is not to make right choices distasteful and hard, but to secure the help of these internal impulses so that even the choices that would be difficult will yield more satisfaction than would result from following the easier way. Its aim is to develop desires of the higher order: "My son, give me thy heart." This is necessarily the course which religion must take in order to be secure and genuine. We must not trust to a combat between enlightened intelligence and unsound desires. If we can get intelligence and desires leading in the same direction, we insure the single right choices and thus the habit of right choosing.

Desires and impulses which furnish motives to life are educated, enlarged, and refined by use; are displaced by others that give or promise better and fuller satisfactions; or may be lost wholly by disuse.

The teacher who believes that these are at the bottom of moral and religious education does not regard any of these impulses as intrinsically bad or

sinful. They are bad only when they outlive their usefulness, or are overdeveloped and applied in the wrong way so that they interfere with the maturing of the higher impulses in their turn. Curiosity, playfulness, the desire to possess, the instinct of self-protection, self-assertion, the sex impulses and the like, are not bad. They lead to valuable results; they introduce fine elements in character; but there is no one of them which may not become wrong through over-use or misapplication. These lowly instincts are the raw materials of our moral and religious education. In such education it is our task to use the lower, simpler instincts and thus allow them to make their proper contribution, and gradually encourage the higher but equally natural impulses to take their place. Everything that is worth doing, — from service to self up to self-sacrifice for others and for God, — has within us natural impulses that make the thing appealing and give satisfaction in the doing. Religious motivation is the finding of the suitable internal impulses and using them to the full. It is the natural thing for the more selfish and self-assertive instincts to come to the center of the stage first; but these should gradually give way before the more unselfish and social instincts. The satisfaction of sacrifice is no less real or less natural than the satisfaction of self-assertion; but it is not so early a motive in life.

It is because of these fundamental principles of human structure that we believe that a sound study

of motivation gives even more promise of regenerating moral and religious education than it has accomplished in general education.

4. *Some practical reasons why an appeal to the natural motives of the child is necessary in Sunday schools.*

There are several classes of reasons why the Sunday-school teachers need to give special attention to the task of arousing the best impulses and motives for the doing of the work asked for: partly because the use of motives is basal to all sound education; partly because moral and religious education is most important of all and is beset with special difficulties; partly because of the handicaps which lie in the looseness of the organization of the Sunday school; and partly in the mature and remote form in which most of our religious ideas are couched. Some of these we shall consider in detail.

5. *The use of motives is especially necessary because of the limited opportunity of the Sunday-school teacher.*

As suggested above, the Sunday school is poorly organized as a school. It is confined to a mere scrap of time; it cannot presuppose any extended home preparation of lessons; it cannot command the pupil's time and attendance for even the half hour, except through the interest of the pupil. It is not remarkable under the circumstances that the Sunday school is not so efficient as we might wish. It is rather a tribute to the eternal worth and appeal of the thing we are doing that it is as efficient as it is.

In spite of these handicaps we expect the Sunday school to secure the most fundamental educational results demanded in any part of our whole system of schools. Ordinarily in our schools we are satisfied if we can secure efficient *knowledge* of English or mathematics or manual training, and the like. Here, in the Sunday school, we are after efficiency in *making righteous choices*, the most difficult thing in life, very much more difficult than imparting knowledge. It is only the part of wisdom therefore to get every aid that modern pedagogy can bring.

The plan of intensifying, and making internal and natural, the motives for doing the work has revolutionized many a class in English, history or geography; why may not similar wise use of the normal desires and motives of the child aid equally in this bigger task of developing Christlike character?

6. *The use of motives is peculiarly necessary in Sunday school because of the artificiality of much of our moral and religious teaching.*

As adults we have done very much the same thing in the planning of religious education that we have been doing in mathematics and grammar. We have organized the subject matter of all these topics in a way that seemed logical and suited to make a system comprehensible and satisfying to the adult mind. For many years in general education we have sacrificed our children to these logical and scientific systems of grammar and mathematics. Recently, however, we are coming to realize that the child mind does not

need a systematic treatise on language or numbers. The race didn't have anything of the sort to start with. They merely worked at numbers and language in a very simple, concrete way as they needed them incidentally in relation to whatever interested them in life. We now understand that this is the natural way, and we associate the child's numbers and language with things in which he is specifically interested.

Now in respect to morals and religion, the tendency to reduce matters to a system is even more strong and intolerant than in mathematics or science. The religious systems and statements are usually formulated from the adult point of view, and hence need much adjustment to youthful interest. Most of the religious teaching and incentives of the past have related to the future life. In the very nature of things this is not an incentive that bulks large in childhood, — and it should not. Finally much of religious thinking has been couched in philosophical form, and naturally there has been little in it on which to base enthusiasm in the life of the immature.

These and other things have made the development of a reasonable and common-sense pedagogy of religion almost impossible. There has apparently been something of the thought that the pious attempt to impart to children these adult philosophical conceptions would be supplemented by some supernatural overcoming of the bad pedagogy. Such teachers should recall the fact that Jesus did not undertake to

teach religion to his childlike disciples in this systematic way.

Topics for Further Study and Discussion

1. The use of natural motives like curiosity, restlessness, the gang spirit, and the sex impulses, for religious ends. Is it possible? Is it right? Why?
2. The seeming handicaps under which we, as Sunday-school teachers, work. Examine whether they are solely and really handicaps. For example, is self-activity encouraged?
3. The necessity of both emotions and knowledge in religious choices. The function of each.
4. Education of emotions. Necessity of. Methods of.
5. There can be no external temptation except for some internal impulse which makes it appealing. This is equally true of our upward aspirations, as well. No inspiration without appreciation. Can you illustrate?

Suggestive Questions

Why is it dangerous to try to separate our religious life from the normal interests and desires? Give instances in which you are aware of conflict between desires and judgment. Between desires. What is the function of a teacher or parent at such a time? What of psychology is suggested by "My son, give me thine heart"? How are we to get an alliance between desires and judgment? What of our impulses and instincts are most liable to be over-developed?

Illustrate effects of over-development by concrete cases. What is the only way in which *habits* of right choice can be developed? Why are light and music and companionship encouraged in saloons? What are the satisfactions of sacrifice? How then can we encourage sacrifice in proper degree?

Some Practical Problems

1. If you were seeking to get and maintain the enthusiastic interest and curiosity of a child for nature and the study of nature, how would you proceed? Would you use your power to force it from the outside to work at difficult and uninteresting aspects of the subject, where maximum effort was necessary for the child? Or would you follow its present trivial, and even fickle, interests, where least effort was demanded, and thus gradually lead the child to become so interested in what was formerly uninteresting and difficult that no conscious effort will be demanded?

2. If you sought to develop the power and attitude of attention in a child, would you insist that it force its attention consciously, whether interested or not, in order to get mastery over the power of attending? Or would you begin with things in which it is already interested and thus enable it to acquire the habit and attitude of attention to interesting things; and develop its interest to take in things more and more difficult? Reasons for your answer.

3. Apply your conclusions to the problem of educating tastes, desires, likes, and dislikes.

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CHAPTER VI

A STUDY OF THE NATURAL MOTIVES

1. *Introduction: shortcomings of our present inducements.*

If it is true, as many educators feel, that the Sunday schools get less complete results than they should get partly because proper efforts are not made to take advantage of the natural desires and interests and motives of young people, then it at once becomes the duty of the students of Sunday-school problems to make some study of this matter of motives. It is the feeling of many that the inducements offered in the average Sunday school are either (1) too vague and broad, or (2) too low and trivial, to be of permanent value, or (3) too high and remote from the conscious longing of the child to allow him to find in them strong incentives to action.

2. *Vague motives; their weakness.*

As illustration of the vague efforts to motivate Sunday-school work we might cite the general idea that the boys and girls who go to Sunday school are in some way "better" than those who do not, coupled with the general exhortation to "be good." Such general points of view have their value, as a kind of background, if they are not made too emphatic; and they are not to be eliminated from use. They must

be reinforced, however, by appeals much more definite and concrete. Furthermore it must become *true* that they are actually " better " in practical life.

Somewhat more definite, but much too broad and vague for the use of young children, is the exhortation to be like Christ or to guide their lives by his example. If the child could do this he wouldn't need our teaching. We must rather, after the first attractive, inspiring, revealing of the Master, give the pupil motives *to do particular tasks that are Christlike*, and suited to his emotional and intellectual stage, even if we have to appeal to impulses nearer home. The distant objective is good for guidance, but hardly for motivation.

3. *Low motives; their weakness.*

Among those devices which are frequently employed and are to be looked upon as pedagogically poor, to be used only in emergencies, if at all — are such artificial stimulants as material prizes, forced and exaggerated competitions, progressive medals, and other similar recognitions. Fear, whether of parental or future punishment, falls in the same category. These stimuli all produce intensive motives and actions; but usually they are so far removed in reality from the moral and spiritual results we are after, and their use is so generally followed by unwholesome reactions, that they do not minister to the sustained growth we want to get.

4. *Appeals too lofty or too remote.*

In the third class of appeals, which cannot take

deep effect because of the immaturity of children, we must include the high spiritual states and expectations, both in respect to this life and the life to come, which may be regarded as normal to the aged or mature Christian of the meditative type. The ideas thus associated with rest, peace, and heaven do not, and ought not to, have a very large place with the child. To insist on them in early life is sure to breed hypocrisy or revolt in normal children.

5. *Summary of the instinctive elements to which we may appeal.*

It will help our study of motivation to make some display of the qualities of personality in children to which appeal can be made; and of the general results of such appeals upon the states of mind and the attitude of life that go to make up character. It is no part of the thought of the present writer that this outline of the personal qualities back of the motives which may be reached in our effort to influence life, is complete or final. The only contention is that all the results of modern pedagogy show that it is suicidal *not* to reinforce teaching by every proper appeal to the strong, native, effective motives; and that it is not good education nor good religion to use inferior or ill-adapted motives when it is possible to invoke better.

We may remark again that *all* motives get their strength from the fact that it brings satisfaction to us to allow them to express themselves in their normal way. This is just as true of the high motives as of the

low. It is the actual or prospective satisfaction that gives the zest. We may call this selfishness if we wish; but it is not wise, in our efforts to improve children and adults, including ourselves, to forget that our progress consists largely in sacrificing lower satisfactions to higher, more refined ones.

It is said of Jesus himself that he "endured the cross for the *joy* that was set before him." The highest point we ever reach is to get pleasure out of self-sacrifice. It is to the credit of our natures that we may pass from satisfaction of self-indulgence to find satisfaction in self-sacrifice.

In the following table an effort has been made to display some of these native impulses, to show in a concrete way how parents and teachers may appeal to them in securing internal motives for conduct, and to indicate some of the results in personality which may come from the use and development of them. The teacher will be able to extend the list of these qualities and their values. They are merely the raw material, very differently mixed in different children, on which and by means of which we must work in our efforts to equip the children in our Sunday schools with the disposition, the power, and the habit of making right choices.

A. Native Qualities and Instincts to which appeal may be made.	B. Method of Appeal to these Motives in order to get sound Results.	C. Results in Personality which may come from their Use, — both good and bad. (Dangers from wrong or over-emphasis.)
1. Curiosity.	Start with the Child's desire to know, satisfy it with real knowledge, connect this with what needs to be imparted in such a way as to get "contact" and enlarged curiosity.	Knowledge. Thirst for higher kinds of knowledge. (May become low and morbid, if allowed to dwell on little things exclusively.)
2. Desire for Ownership.	Usually needs to be checked and guided rather than urged. To be coupled with next.	Material possessions. Ought to diminish with higher development. (May degenerate into avarice, theft, dishonesty.)
3. Desire to Share.	Make clear to child cases of need; induce him to share with those he is most fond of, gradually extend the field; be sure the child sees the happiness it has produced.	Liberality, benevolence, generosity. Habit of unselfishness. (Indiscriminate giving.)

4. Imitation.	Give proper scope to it, by furnishing suitable, attractive examples both of personalities and of actions.	Good or bad actions, customs, habits, attitudes, depending on the hero. (Lack of originality.)
5. Contrariness.	Guided and won over by superior reason and patience, rather than by superior force.	Originality; strength of purpose. (Disagreeable egotism and antagonism.)
6. Emulation or Rivalry.	Sparingly used; and then stripped as nearly as possible of the "personal" feeling.	Vigor and efficiency. Intensification of action. (Offensive egotism and envy or jealousy.)
7. Restlessness.	Supply varied, suitable, wholesome, attractive outlets.	Experimentation and activity. Discovery and utilization of expressive powers. (Nervousness and ineffective changes.)
8. Faith and Trustfulness.	Constant truth; fair treatment. Appeal in such a way as to extend it from known persons into a love and confidence in Universe.	Constructive enthusiasm. Continuity of purpose and effort. Sympathy: optimism. (Credulity; openness to imposition.)

9. Obedience.	Based originally on the inexperience of the child, it should be appealed to wisely and sanely; should be reinforced by absolute justice and truth; should not be overworked.	Habits and attitudes of obedience to conventions and laws. Harmonious and cooperative relations with others. Assimilation of what the race has gained. (Lack of originality and independence, and of personal growth and convictions.)
10. Fear.	Only to be appealed to if at all, in extreme emergencies and crises; and then by perfectly true, convincing, unexaggerated statement of danger.	Intensity of action (or paralysis of action), but usually through negative motives, — (usually reacting harmfully on personality).
11. Imagination.	To be used in a broad, non-critical way, relating it to higher rather than lower tendencies and possibilities of the nature.	Larger, rounder views, sympathies, and insights than mere matter-of-fact statements of truths will give or allow. (Unreality and lack of harmony with facts.)

12. Instinct of Repetition.	Furnish opportunity to repeat the good attitudes, speeches, acts, decisions, etc., rather than the bad.	Facility in the thing repeated; skill, habits, — good or bad. (Lack of originality.)
13. Play Instinct.	No appeal necessary. Guide and make serve constructive ends. Play is the moral arena and clinic of childhood. Use to secure moral habits.	Enthusiastic action; complete engagement of the whole personality, and the *habit* of this; practise in control of self. (Lack of seriousness; desire to be amused.)
14. Talking Instinct.	Cultivate as a means of exact expression, and of the development and crystallization of inner ideals and ideas. Helps reveal to teachers just *where* pupil is.	Facility of self-expression. (Hypocrisy: a means of covering real thoughts.)
15. Instinct for "Doing Things."	Encourage; guide, furnish wholesome channels. There is no way of equal value for developing personality, and preventing demoralization, at critical times.	Practise; self-discovery and self-control; skill; habits of effective industry. (Neglect of the ideal, meditative side of life.)

16. Instinct for Leading.	Find special capabilities, and offer opportunity to exercise them in most wholesome degree and manner. Power in leadership depends on practise in leading.	Ability to lead; habits of leading. (Egoism; rivalry. Unwillingness to follow.)

Topics for Further Study and Discussion

1. An examination of the state of your own Sunday school to determine what motives are actually appealed to in order:
   (1) To secure attendance,
   (2) To secure order,
   (3) To induce worship and reverence,
   (4) To get class work done.

Estimate at what points improvement could be made.

2. The motivating power of a satisfaction is in proportion to its nearness. Corollaries of this.

3. The possibility of an upward development and refinement of satisfactions, — from selfish gratifications to sacrifice for others.

4. The rewards (satisfactions) which we use in motivating pupils should be just as natural to the total situation as possible.

Suggestive Questions

Is a child better off at Sunday school than at home? Examine both sides of the question. Suppose the

Sunday school is not orderly; suppose its teaching is superficial and unconvincing; suppose its worship is flippant and irreverent; suppose it ignores the real present capacities of the child emotionally, intellectually, and in its impulses and powers of expression? Did you ever know a Sunday school in which some of these shortcomings existed? What is involved in the idea of "*appropriate*" motives?

Some Practical Problems

1. Some motives used in our Sunday schools:
   (1) Fear, cupidity, rivalry: too low, but strong.
   (2) Heaven, spiritual life, etc.: fine, but too lofty and remote.

What is there between? And how can we use all of these things in order to get the best results in practise?

2. Make a table continuing the one of section 5 using the following youthful instincts and impulses: the "gang" instinct with its appeal to loyalty; the collecting impulse; the destructive tendencies; the fighting instinct; the sex impulses.

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CHAPTER VII

MOTIVATION IN THE INSTRUCTIONAL SIDE OF SUNDAY-SCHOOL WORK

1. *The two aspects of education: instruction and expression.*

In earlier chapters it has been suggested that there are two ways by which we may influence the growth and development of the character of the pupils. In the first place we may give information or instruct, inspire, impress or stimulate the individual. This is what we usually mean by teaching. This is the impressive side of education. It is the method whereby we influence the individual by what has happened in the past. We are stimulating personality from the receiving side. This is very important; and we need to learn continually how to do this better and better. This, however, is not all. We may, in the second place, educate by securing or allowing *activity* on the part of the pupil. He may develop character by doing things and by taking the satisfaction or discomfort that comes from the doing. This is learning by expression. There are many who insist that this is the best possible way to learn, — that one learns much more surely by practise than by instruction.

In reality, as we have seen, genuine teaching

properly includes both. The best results come from right instruction, given in the most appealing possible way, meeting the internal needs and impulses of the pupil, going on into right choices and action, and followed by the full satisfaction that comes from doing the right thing. This is a complete personal reaction, — the most educative thing in the world.

An illustration from the early life of the child may make this clearer. In learning to talk the child hears words of others. These make a distinct impression. The sound may come to carry definite meaning to the child. On the other hand the child has the power of making noises, and does so. Possibly these may have some meaning to the child. These two things, however, do not constitute talking; they must become related before much of education can follow. In really learning to talk, the child must hear and be impressed with the sounds, and must then imitate them by its own muscular actions. It is the coupling up of expression to impression that proves so full of educational value.

2. *The pupil's part in impression: attention.*

A large part of education must always be made up of instruction, of impression. Life is too short for each individual to be taught solely by his own actions and experiences. Indeed education as a human enterprise consists essentially in enabling the youth to get some of the experience of the race without having to go through it all himself. It is a short cut and, while it saves time, it has the shortcomings that

belong to all short cuts. It is never quite as vital as that which one gets by practise.

It is very clear that openness and receptiveness on the part of the pupil is a most important quality in determining the results of instruction. His attitude must be one of attention, of receptiveness, of appreciation in order that instruction shall really reach the springs of personality. This is the reason that educators put so much emphasis on attention. The power and willingness to give attention is not only necessary to get a particular piece of information; it is the very foundation of all character. Attention is to personality what cement is to artificial granite. Without it there would be no coherence in either case. No real impression can be made on pupils without this attitude of openness or attention.

3. *Motivation of attention.*

Without attention and openness a teacher can do nothing. All instruction must be such, and of such method, as first of all to win the attention of the pupil. This openness, to be most effective, must be from within. Openness that is forced from without is not likely to have any permanence or much usefulness. The pupil himself then must have internal motives for giving attention, — for opening up. If he has this, the attention becomes involuntary. More results can be had when attention comes thus spontaneously, and the energy of the pupil does not need to be given to the mere act of attending. All of this means that what we teach should appeal strongly to

some of the interests already within the child. We must arouse his curiosity and desire for knowledge, or connect closely what we are presenting with something that he already knows and enjoys, or that appeals strongly to his imagination or tastes; or we must furnish him a sense of pleasure in anticipation of something we have for him. There must be reasons for giving attention that are convincing to the inner nature of the child and at the same time are as natural and related to the thing to be taught as is possible. There are those who would insist that a part of the task of education is to teach the child to give his attention, by voluntary act, whether he thinks it worth his while or not. It is sufficient to observe that attention as an end in itself is worthless. It is a great means. It is much better so to motivate uninteresting or disagreeable problems by way of some form of self-interest and satisfaction that this will insure the necessary spontaneous attention.

4. *Peculiar value of receptiveness in moral and religious education.*

If it is true that the child must really be open and receptive in order to get the practical, common-place knowledges of every-day life, it is doubly true in respect to the higher moral and religious instruction and inspirations. Instruction here must go deeper than mere knowledge. It must reach through into purposes, choices, and action. For this reason it is necessary that all the emotional states, impulses, desires, appetites, and the like shall be enlisted. It

must be more than mere theory. Otherwise knowledge of moral and religious things would be divorced from conduct, — and this is fatal to both morals and religion. This openness to truth, this receptiveness of the essential things that make for right purposes and choices, this attitude of confidence in and sympathy with all the incoming stimuli, is essentially what religious teachers have always meant by *faith;* It is lack of this which prevents the individual profiting as he might by the experiences and influence of others. The normal child has this capacity in a marked degree. It is criminal not to find the right way to bring it into play and utilize it fully.

5. *The religious effect of partial reception of truth.*

The reception of truth, to have moral value, must be complete and convincing to the personality. It must be sufficient not merely to win a vague and momentary assent but to dominate the purposes and the will continuously. In order to get such complete reception for our truths we must win both the intellectual and the emotional avenues to choice. Partial reception, — either with the desires respected and the judgment unsatisfied, or the reason convinced and the impulses and desires unmet, — necessarily means internal conflict and personal inefficiency. Such an internal conflict is sure to involve an uncertainty of purpose and a vacillation of choices which is far from that sure, definite, complete carrying of stimulus through into conduct that we have been seeking. This situation encourages to a profession of

beliefs which are not allowed to influence conduct. It is not true merely that "faith without works is dead"; beliefs and emotions that do not find a free flow through choices into actions are *deadening* to all moral qualities. This is *death.*

6. *The effect of proper motivation upon the degree and quality of reception.*

If impression is to have that thoroughness and completeness which will make it possible for it to issue in right conduct there must be the fewest barriers within. Not merely so; we must seek the active alliance of the child through active preliminary appeal to, and use of, the great moving impulses already having a place in its life. This is having a friend within the fortress. This helps insure the spontaneous openness and attention referred to above. Half the battle is won if we can utilize some strong natural desire that tends in the direction that we wish the character to grow. If there are such instincts and impulses, and our appeals properly respect them, the reception of the truth we present will not be partial, but total; not indifferent or reluctant, but with enthusiasm; not with internal combat between impulses and judgment, but with wholeness of personality. Furthermore such completeness of reception more nearly promises issue in conduct, which is after all the test of the impression.

We have called this work of the teacher in giving the child legitimate satisfaction in its learning processes through appeal to its natural instincts and

impulses, *motivation*. It has been shown to give valuable results in secular learning. It heightens every element of its effectiveness. It is believed that this principle has even more value in the instruction side of moral and religious education than in general education, — if there is any difference between them. This is true because of the fact stated above that information whose purpose is the molding of choice and conduct must necessarily be more convincing to personality than that whose end is knowledge and culture. The real self is more completely enlisted and measured by choice and conduct than by acceptance of truth. Hence calls to conduct, if they are to be successful, must be more completely in accordance with the inner springs of our life than is necessary in any other form of teaching.

7. *Sunday-school work has been chiefly instructional; but even this has not been well motivated.*

Our Sunday-school work has been for a long time directed to impression and instruction. We have taught our classes. We have tried to instruct them in the Bible and in catechism. We have given them "line upon line and precept upon precept." We have sought to make permanent impressions upon them. How poorly we have succeeded is suggested by the fact that our children know so much more of the Greek myths taught in the schools than of the Hebrew stories taught in our Sunday schools. There are probably several reasons for this. Much of our religious instruction has been untimely, has been

unsuited to the state of development of the child, and hence has failed to utilize the natural tendencies and interests of the child which would reinforce and make the teaching vital. It is not intended to create the impression that the work the Sunday school is doing by way of instruction is not valuable. It is. Indeed it is the best that is being done by society at present for moral and religious education of youth. Yet its effectiveness can be greatly increased by finding and utilizing the motives which will more fully ally the child with the work.

8. *Natural discrepancy between child motives and adult motives.*

If an enthusiastic, zest-inspiring motive is needed to secure better work and more lasting results mentally and religiously, we must realize at once that the child cannot have the internal interests and motives that would properly influence the mature mind. His experiences, his outlook, his natural desires and expressions are not attuned to the moral and religious standards and purposes and hopes which may naturally and properly move the mature person who is his teacher. He cannot appreciate yet what will appeal to him greatly later. Consequently he will not open his life to just the stimuli which an adult would choose. There is nothing wrong with him if his attention is not readily given to what we find most interesting. Because of this older people are likely to deny the rightness of these youthful states; but we have very good authority for believing that

these fundamental qualities of childhood are close to the Divine order of things. On account of this it frequently happens that very young and immature teachers, in spite of poor equipment otherwise, can secure much greater interest and better results than older teachers do. They are closer to the child's real impulses.

Motivation is the natural complement of grading the instruction to the child's intelligence. *It is grading the purposes and the whole approach to meet the development of his instincts and emotions.* Both are essential in any religious education. Now that we are beginning to get rationally graded Sunday-school instruction, our next step is proper grading of our appeals to the progressing motives of youth.

9. *Our specific task.*

If these things are true and if the naturalness and intensity of the motive enhance the educational results, the great problem of the Sunday-school teacher is to find a way to make the pupil *want* to do that for which the Sunday school stands. How poor we are in this respect can be gathered by any thoughtful person who has had experience with the average type of Sunday school. What have we done deliberately to make the Sunday school a place where a healthy boy really *wants* to go and work? The fact that this is not his state of mind with respect to the Sunday school is more the fault of the school than of the boy. What motives in the personality of the boy do we depend on to secure attendance at the class, to induce

him to do his work on the lessons, to secure real, cordial liking for the Sunday school, and any enthusiastic doing of the things taught in his class? Are any of these motives natural, internal, spontaneous, zestful likings of the boy which lead him into right attitudes and living; or are they chiefly something forced on him from without, or so artificial that they are only such stimulants as a whip to a jaded horse?

10. *Some impulses that may furnish motives for learning.*

We shall see in the next chapter that most of our motives look toward expression rather than learning, and that one of the most effective ways to motivate instruction is to do so indirectly through the instincts that lead to action, thus allowing instruction to become incidental to the problems aroused by action. For example, it often happens that the need of arithmetic in order to do something like building a boat will make a boy much more open to instruction. There are, however, a few powerful instincts directly serving instruction.

(1) *Curiosity.* This is a universal impulse, — this desire to know, — and is at the foundation of all getting of knowledge. It is shown in the young child by the perpetual asking of questions. It leads directly to knowledge. It may be handled in such a way as to impart knowledge and yet be left unsatisfied. This indeed is our task. Starting simply with the child's desire to know, — it makes very little differ-

ence what, — a teacher of insight will impart real knowledge about it and so connect it with what the child needs to know as to get complete "contact" and an enlarged curiosity. Curiosity is merely the beginning name for the scientific and philosophic spirit of later years. Curiosity sets the problems which motivate learning.

How poorly we, as parents and teachers, use this impulse is shown by the fact that our children have lost most of their interest in nature by the time they reach the high school. This is not because they have learned all that might interest them. The child starts out with the utmost appetite for the things of nature. We, in the course of his growth, kill this interest by our unpedagogical method of meeting his curiosity. We should keep it alive and increase it. Instead we deaden it or direct it toward less worthy objects.

In our Sunday schools we do not make the use of this natural quality of children with the insight and perseverance we should have. There are few satisfactions so keen to the human mind as this thrill of learning something we wish to know. In Sunday schools, as elsewhere, we must get the child to feel that there is something ahead that he wants to learn. We must then redeem our promise. The Bible is fuller of such things than any history we know. The lives of righteous people are as full of such things as those of the wrong-doers. The problems of life are rich with revelations for which the child mind can

be made eager. To be sure it requires good teaching to use these materials in this way. It requires what we call in school the "problem raising" attitude. When we get a pupil to the place where he is continually raising problems, and where he is sure he can come to us and be put on the road to an answer in such a way as will leave him still more anxious to know something else, we are sure of his interest and his progress. This is our biggest and most natural way to motivate instruction.

(2) *Trustfulness and confidence.* This is a marked quality of early childhood, and may be made by any teacher or parent of discretion a great ally to instruction, and an inspiration to learning. It helps to get attention and to insure the open gateway into the child's personality for whatever the trusted teacher says. Young children are disposed to accept truth on the authority of their elders. This tendency must be used wisely and discreetly. It should be strengthened and rewarded by absolute justice and truth on the part of the parent and teacher. It should be used to get many vital ideas accepted by the child, before he can learn them by experience. It should not be abused by making appear to be true and vital things which the child may later learn are mere speculations, neither should it be so used as to displace the tendency to get truth for oneself. The place of such authority in teaching ought to decrease as the child's own powers of investigation increase.

(3) *Imagination.* We have talked a good deal of

imagination in childhood and the part it plays in the child's own mental activities. We have also thought of it as a means of interpreting the love for stories and the like, which is a characteristic of childhood. But it has a function much more to our purpose than these. It is one of the great means of opening this gateway into the life. The child is not merely imaginative *inside*, so to speak. It sees and hears and feels and tastes imaginatively. It gets more than is actually told to it. The whole appreciative and receptive side is tinged with it and heightened in efficiency by it. This merely means that our appeals to the child should respect the imagination and should not become too matter-of-fact. The imagination will often hold in solution and precipitate more truth inside than pure understanding will.

(4) *Advancing the self in the estimation of others.* This is a quite legitimate motive, provided too much use is not made of it. It may be used early in life. It is often seen to work in classes where the teacher has secured a strong hold on the affections and imagination of the pupils. It should not stop with the desire to win the approval of the teacher. It should extend to the other members of the class, to the parents, and to all who are interested. Aside from its immediate value in motivating the receiving of instruction, when properly developed it helps lead to an appreciation of public opinion, which is a big part of all education in social morals.

(5) *Promoting self-advancement.* Later in the child's

life there are some other motives that may open the way to instruction and learning. A feeling of interest in one's own growth and advancement will often make a youth keen for teaching. For example, the purpose of fitting the life for a particular career acts in this way. The pleasure in mastering and conquering may often be appealed to as a motive for learning as well as for doing. A sense of need of information in general or in particular, no matter how it originates, has great value here. In all these kinds of appeals it is the privilege of the teacher to help secure the feeling and then supply the satisfaction.

(6) *Artificial motivation.* In what has been said there has been an effort to keep the motives just as close as possible to the nature of the work, — namely, to open the life of the child from within to receive instruction. The closer the motive is to the thing desired the more the personality really assimilates the income. We often use in our Sunday schools a series of artificial stimuli which are of questionable value. Such are competitions, prizes, medals, emblems, picnics, Christmas trees, and possibly punishments. These appeal to greed, rivalry, fear and other forms of selfishness which furnish powerful motives, but they lead us directly away from the moral and religious states of mind which we desire to have become habitual. These might be justified if we were seeking information alone, but we are seeking right character by way of information. It is important to remember that we do two things in appealing to human impulses

as we have been suggesting: (*a*) we get a response by way of this motive, and (*b*) we cultivate the motive. We cannot afford to exalt unduly a permanent motive like greed, in order to secure a temporary right response. The response cannot be more than temporary with an artificial or unrelated motive. The form of the response cannot fail to be permanent if we fix permanently in character a natural motive for it.

What we do now in a superficial, haphazard and artificial way we want to do naturally, thoroughly, and after a complete study of all the possibilities, with a full understanding of its importance and meaning.

Topics for Further Study and Discussion

1. Strong and weak points of learning by instruction? By experience?
2. Attention as a necessary factor in learning. As a foundational element in character.
3. Relation between the following ideas: Attention, appreciation, receptivity, faith. Are these *ends* in themselves? What is the real end?
4. Redefine motivation in terms of the receiving side of personality.
5. Analyze the motives to which you have been trying to appeal as a Sunday-school teacher.
6. Imagination as an aid to reception.

Suggestive Questions

How would you illustrate that attention is necessary to learning? Why is it necessary? In what various ways may the attention of the child be secured? What do you think is the best of these? Why is "faith without works dead"? Give illustrations of conflict between desires and judgment. How does such a state affect decision? What is the proper work of parent and teacher at such a time? Give illustrations of desires and judgment coinciding. Effect. Give reasons why natural incentives are better than artificial ones. What do you mean by natural?

Some Practical Problems

1. Should the teacher try to look at the thing taught from the standpoint of the pupil, or try to get the pupil to see it from the mature standpoint? Select concrete instances and show the practical bearing of your answer on the manner of teaching.

2. Can you suggest any practical means by which the teacher may be enabled to "be converted and become as a little child"?

3. The problem of answering children's questions to best advantage. What do we want to get? Should we refuse to answer? Why? Should we evade? Why? Should we answer with complete finality? Why? What then?

4. Draw up a sound scheme to motivate: (1) attendance at Sunday school; (2) study of the

assigned work; (3) carrying the teachings into practise. Is your scheme better than the prizes, competitions, and rivalries, usually employed?

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CHAPTER VIII

MOTIVATING THE EXPRESSIVE SIDE OF SUNDAY SCHOOL WORK

1. *Summary.*

We have seen that all instruction is much more effective if the pupil really desires to know the thing we are trying to teach, and that he is much more open and receptive if he has motives of his own for wanting to know. We have seen that it is even more important in moral and religious teaching than in any other to have the complete enthusiasm of the pupil. The Sunday school has yet very much to learn in bringing the natural internal impulses to the aid of the instruction. We must find ways to make our moral and religious instruction appeal to all the natural instincts that make the child willing and anxious to receive information. The appeals of the street are very closely adjusted to the child's desires. Ours must be made equally so.

2. *The greater meaning of expression in education.*

Instruction is a great source of ideas, but action or expression is even more important in some respects. We learn by doing. Even the truths that we receive by impression become more really ours when we put them into practise. Information merely gives ideas.

Conduct or expression both gives and fixes ideas, develops skill, and forms habits. There is a real possession through expression that mere impression never gives. It is more blessed to give than to receive. It is more blessed to do than to be told. This is even more true in moral and religious matters than in ordinary education, as we have seen. There can be no great moral or religious value in any mental states that do not find some way of expressing themselves. Indeed moral and religious knowledges and states are not really our own until they have been used, — put into practise.

Sunday schools have not done as well as they might even in teaching; they are still less efficient in getting expression of what they teach. We really have no adequate way to insure that our pupil will put his best impressions into use. This is a fatal weakness. One of the most urgent tasks of the Sunday school is to find ways to help the pupil express his good teachings and good resolutions.

3. *Education of choice is the heart of moral and religious education.*

It has been held throughout this discussion that the real character of the individual is expressed in choice or decision. This is the point at which the individual, in the light of all his instincts, his desires, his experiences, his ideas, his habits, and his ideals, decides his course. If this is wrong his whole personality has failed. This is the supreme point where moral value attaches. If we can insure right choice we are suc-

ceeding in our education. Impression and instruction have a large part in determining choice, but conduct and action are the only real tests of it. We can only educate choice by choosing, and expression is merely carrying choice into effect. Expression is therefore closer to choice and educates it more directly than impression alone does. Of course the normal way and the best way to educate choice is by impression or instruction or stimulus going on through choice and will, into expression. It is by coupling impression and expression that we really educate personality. This, as we have seen, is the complete and normal personal reaction.

4. *More important to motivate expression than impression.*

In proportion as the expressive side of life is important in the development of life, is it necessary to find adequate and right motives to determine expression. Because action is a better measure of character than learning is, and is at the same time more educative of character, it becomes very important that the motives called on to secure conduct shall be sound. A person may be taught a lie and not become a liar; one cannot choose and practise a lie without becoming untrue. Appeal to false and artificial motives for learning may be merely futile and unfortunate; using false motives in securing conduct is to vitiate the very machinery of choice. There is more self-activity in expression than in impression. In just the same degree is right motivation more profitable and

essential in respect to conduct. The motives must be one's own in order that choice shall have any value.

5. *Superior motivation possible in expression.*

The natural curiosity of the child furnishes our most effective way to arouse enthusiasm for the process of learning, or receiving impressions. We must make the utmost use of it in all good teaching. There are some other natural motives that look toward the reception of knowledge; but there are not very many. On the other hand, there are a number of strong native impulses that push toward behavior. There are more strong instincts leading to expression than toward reception. This is only another way of saying that the really important adjustments of life are made by our behavior rather than by knowledge alone; or in other words impression or learning that does not pass over into choices and conduct has no practical value in life. The fitness of a life is determined more by what comes out than by what goes in. Ideas, knowledge, desires, habits are valuable in practical life only as they make choices and responses more sound and righteous. To insure that we shall express ourselves both vigorously and rightly, many of our most powerful impulses and most valued satisfactions cluster about doing things. Most people in full health get more pleasure out of expression than our of mere impression and states of mind. Indeed the word *emotion*, which we have come to think of rather as a state of mind, is in reality a term demanding action, — expression. The reader will recall that

what we have called motivation just means the using of the natural impulses to get enthusiasm for our educational processes. If such powerful motives are back of our expression, and if expression really gives us indirectly more accurate knowledge than instruction alone and, in addition, gives skill and habits, then we surely must try to find how best to motivate it. It is more easy to motivate action than to motivate learning. And yet in our Sunday schools we have almost ignored this aspect of our opportunities. We instruct, but we do not do very much to reinforce the instruction by using and gratifying the impulses to do. We neglect our most favorable means of motivating right choices in a field in which motivation is most important and effective in molding life, — the field of expression.

6. *Essential to find the right motives in educating by expression.*

The greater appeal of the impulses to action and their profound effect on the whole machinery of choice make it even more essential that we get the right motives in expressive work than in impressive work. It is not enough merely to get response. We must get it in the right way. In other words we must pick and develop and appeal to those expressive instincts and impulses that are suited to the stage of development of the child; those which will produce the most normal and appropriate expression for the pupil. *Grading of expression* then is even more important than *grading of information.* There is

nothing more demoralizing to character than to succeed in inspiring modes of personal expression that are false to the real nature of the child. The thoughts of a person of fifty are not as much out of place in a child as the expression and conduct would be. Hypocrisy is the certain outcome of trying to get expression through motives which should not normally control the child.

7. *Some of the natural impulses which may serve as motives for expression.*

Roughly there are two broad classes of expressive activities that give satisfaction to us and thus serve to induce us to act. One class is clearly personal and selfish; the other looks rather toward social service, the service of others. Both sets of motives play a large part in impelling us to action. By means of them we may educate our children. Among the more personal and selfish expressive instincts are those of getting possessions, of rivalry, of making things, of fighting, and of mastering difficulties. Among those which look somewhat more toward others are the impulses of leading, sharing, entertaining, and obeying. Somewhat mixed are play, imitation, etc. These impulses are very unequal in their strength; but the point which it is desired to make is this: These are real, natural impulses of youth; they urge the child to action of one kind or another. We too want the child to act and do things, because by doing things he learns and grows. By coupling what we desire him to do with some appropriate one of these natural

yearnings we can more certainly get the child to do what we think is best for it, and because the result accords with these internal impulses the child will get more growth out of the doing. It is not possible to discuss each of these. A few examples must serve:

(1) *The play instinct.* We are coming to recognize that this is one of the most powerful of the childish instincts and one of the most educative. Already we have learned that we can get the average child to do enthusiastically a great deal that we desire it to do by making a "game" of it. The movement for supervised play is merely an effort to use this most educative form of expression in building habits of fairness, consideration, honesty, truthfulness, and cooperation in the child. The child that can, in his games, carry out the teachings that he has received about these things is getting the kind of practise he needs in order to be an honest business man and a moral citizen. Play is sure to have a still larger place than it now has as a means of giving expression to moral and religious teaching. This is a large part of the meaning of the physical work in the Y. M. C. A. It is much more than a way to secure healthy bodies. It is to motivate right choices by means of sports and the play instinct.

Because of what has been said about the permanent educative value of play it is essential that the early games shall insure honesty, consideration, fairness, self-control and the like just as much as enthusiasm, self-activity and pleasure. Indeed all these must be

bound up into the child's conception of play, so as to become a habit. It is for this reason that early play in the home and on the street, and about the school should be supervised and guided both in its methods and purposes by parents and teachers who understand its value.

(2) *The instinct of imitation.* This is a quite powerful impulse in young children. It may be conscious or unconscious, but it surely determines much of the conduct of young people. It is clear that this spirit may be made a great ally for securing right conduct. Reinforced by the instinct of repetition which is also characteristic of children, right habits may be formed with very little formal impression or teaching.

Clearly then the parent and teacher should do nothing in the presence of the child which he would not be willing to have the child reproduce. We cannot have wrong impressions striking his senses and hope to keep his inner springs of action pure.

(3) *The desire for ownership.* This impulse secures much of the activity of mankind. It is operative in children. It can be used to motivate industry, frugality, and other habits that are valuable. The fact that it may lead to stealing on the one hand or to miserliness on the other is no argument against legitimate appeals to it. Many parents would find what is drudgery to their children wonderfully transformed if the children were assured a share of the returns from what they do.

While this motive is useful and worthy there is no

question that the artificial emphasis placed on it by modern society makes it dangerous. There is scarcely an impulse more abused in our modern civilization. Its use in childhood should be accompanied by the sanest sort of emphasis upon social sharing and service that develop right attitudes in the use of possessions.

(4) *The impulse to be "doing things" or making something.* This is somewhat indefinite, and yet every parent will recognize that it is real for strong, healthy children. It leads of course, straight to behavior, or, as we are too prone to feel, to misbehavior. We may presume on the fact that the average child is happier at some activity. Motivation of this merely means to couple what we think the child should do with this impulse and skilfully to pilot the child into the doing, seeing that an adequate satisfaction comes because of it. We may class what the child does as play, work, and drudgery. Play is motivated by large natural impulses; drudgery is work that is not properly motivated. As soon as anything has sufficient rewards ahead of it to dominate the interests it ceases to be drudgery. Drudgery is not educative. Any work may be so motivated as to make it educative.

(5) *The impulse to be "it," — the instinct of leadership.* This is a splendid means of giving motive to expression. Most of the qualities about which we teach our pupils may be developed in connection with this. Most pupils have ability to lead in something.

If we can devise ways in which the pupil may express this instinct we can couple with it the attitudes which right leaders and followers must possess. The practise of leadership is the only way to develop leaders and to give them good and successful qualities.

(6) *The impulse of fighting.* Possibly most of us regard this as an evil and archaic tendency. We must recognize, however, that it has had a rather important place in human development. We are often puzzled to know how to control it. Perhaps it seems wholly impossible to think of using this spirit directly to furnish motive and momentum to something worth while. Nevertheless it is quite possible. Usually fighting in children comes as the primal response to something unfair, aggravating, overbearing, and the like. However, it expresses itself in the concrete against persons. It is quite possible to idealize and abstract this and turn the fighting spirit against the unfairness, wrong, or other difficulties that threaten destruction of personality instead of against personality itself. Our object in trying to use these natural impulses to motivate conduct is both to strengthen conduct and to redirect the primal impulses.

(7) *The impulse to share.* This impulse is just as native and primal and satisfaction-giving as fighting or gaining possessions. It leads, through sympathy and understanding, toward social service. Much more enthusiasm can be aroused in a class of boys for some suitable form of social service than for any

amount of instruction or information, and much more work can be had by way of it. It is needless to say that the satisfaction that comes from actually *doing* something for other people is much more keen than can come from being *taught* the duty of helping others. This satisfaction is the thing that determines the desire to have the experience repeated. It is the really impelling thing.

Topics for Further Study and Discussion

1. Why is it that *doing* things has more fixing power in education than *learning* things? Make a careful study of the factors on which it depends.
2. Activity is more satisfying than impressions. Why? Corollaries of?
3. What connections with other social agencies must the Sunday schools make if they really aspire to help guide the expressive activities of their boys and girls? Why? Do you see any way to accomplish this?
4. The grading of expressive work. Why desirable?
5. The movement for supervised play? Is it sound? Why?

Suggestive Questions

Why is false conduct a more vital matter than false teachings and impressions? If belief and knowledge are not allowed to influence conduct, do they have any value? Why is it more easy to motivate expression than learning? What is the result of encouraging

expressions which are not normal to the state of development of the child? Why is it desirable to change back and forth from one to another form of expression? Is it possible to overemphasize and overindulge the play and amusement impulse? What can we do to avoid the danger?

Some Practical Problems

1. Suppose the teacher desires to help the child become more obedient in the home, thoughtful of the mother, or cheerful, how can the Sunday school assist in practise?

(1) The parent should know what the teacher has in mind and be brought to sympathize with it.

(2) In impressing the child the teacher must make his statement of the values and satisfactions in obedience and thoughtfulness as concrete and appealing as possible. The child must be convinced through the warmest, most impelling motives. (What?)

(3) The teacher should not stop short of a firm resolution in the child's mind to make a real trial during a limited time.

(4) The parent should see that the effort of the child is recognized, is made easy, and gets the full reward in the form of increased appreciation and satisfaction.

(5) Some sort of a report should be made by the child to the teacher, and conference held on the results.

(6) Renewed resolution by the child, and continued support by parents and teachers.

2. Intermittent emphasis. It is not best to keep preaching on one form of expression until the child is weary of it. Get your response; and then pass to something else. Later return and build to a still higher level. Let the child understand that the whole thing is progressive; and teach it to demand and watch for and recognize *growth* in its own qualities.

3. Cigaret smoking. What are the impulses that press the boy to this and similar things? Analyze carefully. To what impulses and motives is it possible to appeal to meet and overcome these? Which of them are most valuable and reliable? Why?

4. The discovery to parents of their obligations and opportunities to study and use the expressive impulses suggested in Section 7 of this chapter.

5. How can we Sunday-school teachers assist in securing an increase in respect for authority and law and the rights of others on the part of children?

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CHAPTER IX

CERTAIN PRINCIPLES TO GUIDE THE TEACHER IN HIS APPEAL TO MOTIVES

1. *Review of the natural motives.*

In our partial analysis of personality and of the various types of motives that are strong in youth and should be respected and used by the religious educator, we have found three series which may be considered separately, although they are so completely intertwined that they cannot possibly be separated in our use of them.

There is, in the first place, the powerful series of native impulses that appear early in life and furnish a very large part of the internal stimulus to conduct. Among these are curiosity, tendency to imitate, desire for possession, rivalry, and restlessness. In the main these are quite strong enough by nature, and need only to be recognized, respected, utilized, and directed. On the whole they should tend to diminish and take a subordinate place as age develops and refines the personality.

In a second group are some capacities and tendencies, such as those of confiding, loving, obeying, fearing, hating, and imagining. They are very much subject to education by external influences, — more

so even than the impulses mentioned above, — and they color character quite as profoundly. It is a large part of education to develop them properly and to enable the individual to focus them on the right objects.

A third group, important in all education, comprises certain expressive instincts whereby the natural outflow of youthful energy is guided. Since we really grow by what we do quite as much as by what enters into us, and since all children seek to express themselves in one way or another, it is very important that their expression be connected with the best possible impulses on the inside and take the most wholesome forms outwardly. Chief among these forms of expression are play, certain more serious types of activity which are often destructive, the effort to lead and to accomplish results, and the tendency to repeat actions that have given pleasure.

2. *Selection of appropriate motives.*

Out of these, and doubtless many other dominant motives and impulses of childhood, which are never of equal strength in any two children, we as parents and teachers must select from time to time the proper ones for use. We must find the proper order and degree of emphasis to enable us to help the child develop so that his impulses shall ultimately be rightly guided and controlled and balanced from within, under the force of his total character, rather than respond riotously to external circumstances solely. In an outline discussion of this brevity it is not possible

to indicate all the important principles by which the teachers of children should be guided in motivating the moral and religious work undertaken by them, even if we knew them all, which we by no means do. Systematic work of this kind is really just beginning. Years of careful experimenting and careful testing of the results will be necessary to give us a scientific foundation for the work we are trying to do. In the statements which follow are incorporated merely some of the conclusions which seem most reasonable from the general study of education. While put positively and briefly, there is no wish to be dogmatic.

3. *Egoistic impulses arise early.*

In general, the self-seeking impulses appear in personality first, and early get headway and tend to dominate. The average religious teacher finds it hard to believe that these are not wholly of the devil. They do in very many of us come to run riot and are the basis of much that is low and unworthy. They are, however, apparently perfectly normal and have the definite function of building up and emphasizing the selfhood. Here belong such forms of self-assertion as contrariness, rivalry, fighting, desire to possess, striving for leadership, and so forth.

4. *Later origin of the unselfish motives.*

Ordinarily, the unselfish and social qualities of personality, which are equally normal and natural with the former, come later in life and should function

in controlling, guiding and chastening the more selfish. Here come such impulses as confidence, sympathy, love, obedience, imitation and hero-worship, self-sacrifice for others, and their like.

5. *How reconcile these?*

The general task of the educator is so to stimulate, exercise, and guide the expression of these natural impulses, both selfish and unselfish, as they show themselves, that each shall make the permanent contribution to personality which the Creator intended it should make, and at the proper time retire into a place subordinate to the higher qualities as they come into view. The so-called lower impulses are not in themselves unholy; they only become so when they are abnormally developed, or are not subordinated properly to the better.

6. *Legitimate use of the self-seeking impulses.*

It is believed that the self-seeking impulses will dominate the later life least if they are allowed their legitimate place in early life, being neither unduly suppressed nor overemphasized. Take, as an example, the very general desire to possess things. In early life, before the somewhat advanced idea of private property is fully realized, many children, who by proper handling later develop into perfectly normal, well-behaved, self-controlled people, are disposed to take things which are not theirs. This is not at all uncommon among children. The future of these children is largely in the hands of their teachers. If this tendency and impulse to possess is recognized

as normal and having a place in life, and yet subject to control from within through other and higher tendencies, equally normal, — well. If it is unduly stimulated and exercised early in life it may readily take control of the life, as avarice. If, on the contrary, it is denied, derided, abused, arbitrarily suppressed, it is likely to result in thievery, coupled with avarice or with a reckless indifference to property both of self and others. Other of these deeply ingrained selfish motives obey similar laws.

7. *What we most need to learn.*

It follows, therefore, that the most serious tasks of parents and teachers of children are: first, to find the time and order of development of the dominant traits and qualities of our natures and the contribution they ought to make to character; and, second, to learn the degree of emphasis necessary to enable them to do this work and make their contribution to the higher qualities which cannot yet be appealed to directly, without giving them undue prominence in the permanent motives of the life. While we are getting some idea as to the answers to be given to these questions, no one at present would undertake to make a definite schedule; and, further, while we all follow somewhat similar courses in our development, no two individuals are exactly alike. This makes the task, in very large measure, one of individual study of individuals. This is where insight on the part of the parent and teacher is essential to success.

8. *The Sunday-school dilemma.*

Pedagogically, the dilemma of the Sunday school has been this: (1) Shall we motivate work which we feel to be worth while, though apparently not very attractive in itself, by concrete appeals to dubious motives, such as greed, rivalry, etc., that have no direct relation to the thing to be done but are big in the child and which may be unduly and even hurtfully stimulated by the appeal? Or (2) shall we try, with a very large risk of failure, to motivate the work merely by those larger appeals to the higher motives of duty and righteousness, which in the nature of the case cannot thus early have a big place in the child's character? Each alternative has certain strength and weakness in a practical way.

9. *The upward-looking impulses.*

In this uncertainty (pictured in Section 8), the Sunday school has almost completely overlooked important means of motivation which have all the advantages of the more selfish appeals without their pedagogical and moral shortcomings. Of almost, if not quite, equal intensity with the more crass forms of selfish impulse, — as rivalry, gain, pride, etc., — are the impulses of curiosity, imitation, play, repetition, and the expression of one's leadership. At the beginning, possibly these motives are just as selfish as the others in that they originally minister to low forms of satisfaction; *but they are more subject to refinement and are directly connected with the higher intellectual and spiritual capabilities and tendencies.*

For example, curiosity is as powerful a motive as greed; but it leads directly to information, knowledge, breadth of vision. Greed cannot. Greed rather increases by what it feeds on, and lowers the resources of personality. The impulse to play and to do things, which is the other side of restlessness, is just as prevalent and strong as the feeling of rivalry; but it leads directly to activity, work, output, and skill, and only needs to be guided to be the most educative thing possible. It is not, like rivalry, in danger of degenerating into ugly and harmful personal states. Finally, the impulse toward repetition is as strong and early an impulse as stubbornness; but it leads directly to habits and skill, through doing over and over attractive things. This formation of right habits is by all means the most helpful thing we can contribute to youth by our educational processes. This, indeed, sums up the balanced result of all our purposes: right habits of thinking and speaking; right habits of choosing; right habits of action.

10. *Superiority of natural over artificial appeals.*

In conclusion, it seems that we should strive, as sponsors for the Sunday school, to make a more vigorous appeal to those impulses of childhood which are at once strong and prevalent, themselves capable of proper development and permanent refinement, and connect naturally with the higher qualities of wisdom, rightness, and self-control which we seek to gain. Concretely, should we not improve our peda-

gogical position if we drop our dependence (for motivation) on our picnics, our Christmas trees, our individual prizes and badges and medals, our stimulation of individual and class rivalries, and the like, mingled with some attempt at exciting fear for the hereafter; and substitute for these the biggest, sanest use we can make of the native curiosity of childhood, its impulse to imitate, its natural trustfulness and sympathy in and for all, its legitimate play instincts, its desire to be doing something and to be producing results, and its liking for leadership? It is surely true that there is enough in the lives of God's children since the race began, if properly handled, to appeal to his curiosity and lead it on; there is enough that is true and good in life now and in the past to win his sympathy and confidence and have them ripen into Christian faith and optimism; there is certainly enough to be done in his own life and relations to challenge and give scope to his full expressive powers, no matter how much of a boy he may be, nor how much of a saint.

11. *Summary.*

To sum up, we may make great strides forward in getting our young people in accord with what we are trying to do for them by a conscious, wise, and persistent use of their natural, homely qualities. We desire them to have the disposition, the knowledge, the power, and the habit of making the righteous choice under all conditions. Through curiosity we motivate for knowledge; through restlessness and the instincts of play and leadership we motivate for

activity and work; through trustfulness and confidence and the impulses to share and serve we motivate the attitudes that elevate the emotions and desires and bring faith and optimism and love; and through the impulses to imitate and to repeat satisfying and pleasurable experiences we motivate for habit and skill. And in it all we see to it that the child experiences the satisfaction which a right choice should have, and the dissatisfaction which wrong choices bring.

Topics for Further Study and Discussion

1. The inevitable limitations of a character controlled solely by the external conditions: limitations in respect to happiness; in respect to the quality of the personality.
2. The limitations of a personality controlled by impulse merely.
3. Make a list of all the instincts which you recognize, arranged somewhat in the order in which you think they become important in influencing life.
4. The natural impulses most liable to be neglected and undeveloped.
5. Those most likely to be used and strengthened unduly and to become subject to abuse.
6. Those which can safely be emphasized and refined throughout life.

Suggestive Questions

If we get a right action what difference does it make just which of the various possible impulses may be back of it? Why is it entirely appropriate that the more selfish instincts mature first? What is meant when it is suggested that the unselfish impulses and reason may come to *inhibit* the lower impulses? Why is much of life, especially immature life, a matter of *inhibition?* Why does inhibition mark progress? Why, in a really growing spirit, is inhibition more easy with time? When may we say that we are making *natural*, and when *artificial*, appeals? Why is one more valuable than the other?

Some Practical Problems

1. What practical problems arise from the fact that the selfish instincts mature before the unselfish?

2. The practical dangers of making the grosser forms of selfishness permanent and dominant in life. Illustrate by self-will, gratification of the animal desires, desire to possess things, fighting impulse, anger, and the like.

3. Enumerate, and estimate the value of, any practical methods that have been suggested to inhibit and diminish the strength of these undesirable impulses. For example: Bodily punishment and the fear of it; other forms of punishment, here and hereafter; loss of approval and companionship of parents; public opinion; use of other active impulses that lead in other directions; sense of duty. Find others.

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CHAPTER X

FORMS OF EXPRESSIVE WORK SUITABLE TO SUNDAY SCHOOLS: HAND-WORK

1. *Review of the principle of expressional work.*

We have seen that instruction, impression and stimulation have been much more emphasized in Sunday schools than has the finding of ways to secure the carrying of these into actual practise in life. We have been too content to do our teaching as best we could and to leave to chance the " follow through " of the teaching into conduct. In general education we have found that the best results come from a complete mental reaction, — instruction, self-active mental states, and suitable expression. In getting internal character it is as important to supervise and suggest the right forms of expression as to secure right stimuli. Inasmuch as all moral and religious qualities and states, in order to be of any value, must be one's very own, it becomes even more important here than in general education that the responses and conduct shall be rightly controlled from within. Therefore it is all the more essential that the child shall be insured, and inspired to have, adequate expression of his best moral and religious impulses.

We have also noticed that expression educates

personality even more effectively than instruction, if it is properly graded. Expression must be very accurately graded, however, to the degree of development of the child. Otherwise we have an effort to express states which are not really experienced, and this is the essence of hypocrisy. Very many of the natural instincts look straight toward expression and action. This fact really indicates to us the relative importance of expression in molding and fixing personality. It also makes it all the more binding that we Sunday-school teachers, in common with all other teachers of righteousness, shall find natural and suitable modes of expression for the normal impulses that can in any way be made to contribute to the disposition and habit of choosing the right. We must have right choice; and in consequence we must use the great, wholesome, internal impulses to motivate right choices and actions.

2. *Grades of expressional work in the Sunday school.* While everything we do is very educative, and what we do with enthusiasm and zest is particularly so, it remains true that some forms of expression are more valuable than others; just as some truths, while no more true, are more important than others. For example, making a map of Palestine or a model of the tabernacle is expressive work; and each of these things may be made so appealing to the boyish impulses as to secure a large amount and a fine quality of work, which will give him a mastery of facts that could not be secured in any other way. But neither

of these forms of expression is as valuable as honest and honorable playing of a baseball game in the presence of the temptation to cheat or bully; or actually to uphold the right at any point in the face of opposition.

For this reason it becomes important for us to make some analysis of the forms and grades of expressive work if we are going to try to use the principles of motivation in reference to it. We have seen that activity is more easy to motivate than learning, because so many of our impulses run to action, and only a few to learning. We have found that action is more educative of personality than instruction is. It is therefore essential that we study most carefully the outlets of sound activity and the incentives to it which we Sunday-school teachers have at our command.

We may roughly indicate the following types of expressional work:

(1) *Hand-work*, of all kinds. This includes all the customary activities of hand and brain in which we work with materials.

(2) *Representative activity*, including all sorts of repetitive, imitative, reproductive behavior. This embraces dramatization, plays, pageants, recitation, and the like in which emotions, ideals, and acts of other people are, through the imagination of the child, made his own temporarily and expressed in suitable ways.

(3) *Original activity*, including all the student's

own behavior in all his social relations. This is of course the real self-expression, and the thing we are seeking.

It will be seen that these forms of expressional work are progressive in importance, and that (1) and (2) are valuable only as they lead in one way or another to the rightness of (3).

3. *Forms of hand-work suitable to the Sunday school.* Important and valuable as this form of expression has already shown itself to be in itself and in motivating Sunday-school attendance, good behavior, and the study of the Bible and other sources of human guidance, it is no part of the purpose of this book to dwell upon it. The pioneer work of Dr. Littlefield[1] is still the classic in this field, and the teacher must be referred to it for all details of its use. Dr. Littlefield has recognized the following helpful classes of hand-work for Sunday schools:

(1) *Illustrative work.* This in all its varieties, whether of paper-tearing, drawings and colorings, modelings of all sorts of objects in plastic materials, or constructing of more permanent ones, is an effort to furnish means suitable to the child to express in material ways some part of an idea, or event, or story that may have come to him. It is the simplest and most concrete form of expressive work and has a range suitable to all from beginners to seniors.

Its value lies in these facts: it furnishes the teacher

[1] Hand-work in the Sunday School. Milton S. Littlefield. The Sunday School Times Co. Philadelphia, 1908.

a chance actually to understand where the pupil's thoughts are, and to find out his powers of expression; it helps the child to clarify his own ideas through the effort to express; it enforces a certain attentiveness to details which is the foundation of all worth-while character; it develops experience and skill in giving clear expression to internal states; and, best of all, it delights the young child with the satisfactions that cluster round normal activities and enlists the whole of himself in the making of much more effort than he would make for learning or any other form of progress for its own sake. In a word, it motivates experience, habit-formation, and learning. It depends on us whether the experiences and habits and information he gets are worthy. Clearly it is waste of time to try to motivate something which is not in itself worth while. Motivation is not an end in itself.

(2) *Geography work.* This involves the using and making of maps and models by the pupil in order to express his knowledge of facts and to enable him better to visualize and appreciate the ideas that come to him in the more abstract form of words. Map and model making sounds rather formidable at first; and undoubtedly this will not stand slavish usage. However, all pupils will have the biblical, or any other, story made more real for them if they have access to temporary or permanent topographic relief models which enable them really to grasp necessary facts. It is rarely the case that human movements are not made more appealing, particularly to young people,

by a knowledge of the actual natural conditions in which they occurred. All this interest is enhanced and the knowledge made more permanent and exact if the pupils themselves are induced to make or color maps, and to model topography in the sand or other plastic material. In so far as this effort to represent conditions *appeals to them* they will do more work in getting all the facts and relations than can be secured from them in any other way. If the facts are worth knowing at the outset, it surely is worth while to motivate the getting of them so that they may be accurately and permanently held, — and held in relationship to other facts. The mechanical part of map and model making will not appeal to all pupils equally.

(3) *Written work.* In this form of expression scrap-books, note-books, answers to questions, essays and themes are produced. This form is not necessarily in itself appealing to all pupils; but when once entered upon incites to more thorough work, secures accuracy of expression and thus exactness of ideas, and tends to unify the work and give it coherence. It will sometimes appeal to people who do not care for the more concrete and mechanical forms of expression outlined in (1) and (2). It readily combines with both illustrative work and geographic work.

(4) *Decorative work.* This appeals to the esthetic instincts and is supplementary to all the others. There is no question that the beauty of form, of design, and of color by which note-books or theses

or maps or models may be embellished is in itself a stimulus to many children. Many children may be induced to make something which can be beautified when the mere making of the thing itself would not appeal to them at all. We shall not waste any time discussing whether it is worth while ever to do anything merely for the beauty of it. We feel sure, however, that when the desire to do things beautifully can be used to secure the better doing of things in themselves worth while, we are making a definite gain in invoking this motive. *There is furthermore a distinct moral and spiritual gain whenever we succeed in associating the idea of beauty and the satisfactions that flow from it with our religious ideas and progress.* This principle is at the basis of all ideas of the use of music and art in connection with our religious expression. This is peculiarly true of the form of expression we call worship. We need more carefully to study and use this relation between beauty and worship.

(5) *Museum or extension work.* In a sense this is a means of motivating the other forms of hand-work. It implies temporary exhibits of all hand-work done in the Sunday school, and a permanent collection in geography room and museum of some of the best work done by the young people of different grades. There is no question that such an exhibit strongly stimulates the desire of the children to take part in the activities and to do the work as well as they can. This is an excellent device to motivate the

more laborious forms of hand-work, as map making and note-book building. But this is by no means all. The preparation of such a temporary or permanent exhibit gives opportunity to secure a large amount of comparison and discrimination of values so as to be very much worth having if it had no other meaning. Such collections, furthermore, become most valuable sources in time for the aid of other pupils. It is scarcely necessary to say that as much of the work as possible in the building and caring for and displaying and demonstrating of such a collection to their parents and to others should be done by the pupils themselves. The desire for social approval becomes operative and an added satisfaction is furnished for all the work.

4. *Summary: The service that hand-work renders.*

It is important to remind ourselves, lest we make a fetish of it, of the place and the limitation of hand-work. It is in no sense an end in itself. Its values are in the fact that it leads to better ends. None of these products of the hand is itself greatly worth while. We could buy much better things. The prime value of this form of expressive work in Sunday schools is, first, that it recognizes and encourages expression itself and does not allow us to stop with feeling and knowing; second, all of it reacts on personality in the form of better information, in more exact habits, and in skill in choice and expression; and, third, the very pleasure we get in doing things drags us on, not merely into doings, but

into the learnings that enable us to do them better than we otherwise would do. In other words, any motives to which we can appeal in getting pupils to do things will multiply their desire to learn and to be. Thus we get our internal allies at work on our behalf in the most profound possible way.

Topics for Further Study and Discussion

1. Why expressive work is valuable. The end and object of it.
2. Differing values of different kinds of expressive work. What determines the relative value?
3. Motivation not an end, but a means. What is the end?
4. Respect the difference of appeal which different kinds of expression make to different children, and to different ages. Why?
5. The use of the motive of beauty to enhance the appeal to truth. The practical application of it.
6. The social value of hand-work in the Sunday school.
7. The home in relation to the hand-work of the Sunday school.

Suggestive Questions

Why is it that so many of our instincts tend to produce *action*? Significance of this in education?

Is it your observation that children get more pleasure from learning or from doing things? What is the effect of doing things (as making a picture or a map) on the ideas of the child? What effect has executing an interesting piece of hand-work on attention and industry? What value in personal education and in self-respect has experience and a consciousness of skill in expressing? Which types of hand-work are more likely to appeal to boys? Which to girls? What are the practical values in having a Sunday-school department build up a temporary exhibit of hand-work?

Some Practical Problems

1. The practical problem of motivating home work on the Sunday-school lessons by means of hand-work.

2. Parents or teachers need to find just what is the result of their teaching upon the inner life of the child. Can we do so? Our limitations; methods of discovering.

3. Is it educationally worth while for the pupil to have a fair conception of the land of Palestine? Is it your observation that the average persons brought up in our Sunday schools have such a conception? Isn't it perfectly practicable to overcome this failure through a little intelligent use of hand-work in the early grades?

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CHAPTER XI

FORMS OF EXPRESSIVE WORK: REPRESENTATION

1. *The essential nature of this form of expression.*

In hand-work we have the individual trying to express by material means some idea or fact or relationship which he has discovered. In this second type of activity, which we have called representative, the person is endeavoring to give expression through voice or bodily action to ideas, incidents, personalities, relations, or principles. To do this it requires such a mastery of a situation through knowledge or imagination that the individual puts himself temporarily in the place of the persons portrayed and tries to present the situation so that it may seem real and convincing. This is a higher and more vital form of expression than any hand-work can ever become because the individual is himself both the *actor* and the *material* with which the presentation is made. It is not so high, however, as original, self-determined behavior because it *is* an *imitation.* And yet, because imitation is always an important element in all human education, this mode of personal expression is profoundly important in the development of the moral and religious attitudes of children. However,

we have never made any systematic use of it in our Sunday-school program.

2. *The dramatic and play instincts in the child.*

One cannot have anything to do with children of the age of six to twelve years and not be impressed with the part which these impulses play in their spontaneous life. Most children between these ages give a large part of their time to such " make-believe " rôles. They play the parts of parents, of soldiers, of school-teachers, of Indians, of bears, of trees, of fairies, and of railroad trains. There is scarcely anything in the whole realm of their knowledge that they do not at one time or another become. We have been interested in this fact, but we have not consistently used it for educative purposes. An impulse that fills such a large need in the life of the child and gives him such consistent satisfaction must have a big value to his inner life. When we come to understand how to use it properly it will certainly help us in molding personality.

3. *The qualities on which these instincts depend and the states to which they minister.*

It may help us in our effort to use this dramatic instinct to examine briefly the underlying states which feed it. It is clear in the first place that imagination plays a big rôle here. In playing a part the child, unless the acting is mere direct imitation, is reimaging or reconstructing the person and the situation which he is portraying. It is a matter of interpretation and appraisal as well as of imagination.

On the other hand, in doing this the child must temporarily submerge his own personality. This is another form which imagination takes. It gives the child himself the imagined qualities of the object represented. The child can throw himself into the part without reserve. To do this he must dispossess himself. Imagination in childhood is peculiarly able to do this. The self-consciousness of later years tends to make it impossible then.

This situation is full of very attractive esthetic and emotional states also. It is not rational; it depends on the qualities out of which sympathy, wonder, faith, worship and devotion come. It is thus closely allied with the deepest of our religious and spiritual states. In " Peter Pan " it was disbelief in fairies that made them impossible. It is this imagination and its correlated group of emotional states that make the Kingdom of Heaven the real realm of the child. It is rarely quite real to the normal adult. Furthermore, the instinct of repetition aids the operation of the dramatic impulse. The child is usually willing to play over and over the rôles in which it has once found pleasure. Thus the imaginary character grows and is enriched, and the states at first temporarily assumed tend to become permanent in the child. The child himself is being trained by the expression and its demands on his internal qualities. He is also taking on some coloring from the object he has been representing. He has had practise in self-effacement.

If these things are at all true we may hope, by some

stimulus and supervision of the dramatic and play expressions, not merely to develop these imaginative and emotional powers basal to spiritually minded personality, but also to minister to the internal ideals and standards that help determine choices. For example, a child could not frequently act the rôle of a "good fairy" and not have some of the attitudes of his own personality predisposed thereby to choice and action involving sympathy. A normal child cannot continually "make believe" without having some ability of real belief come out of it. He tends to become what he represents. It becomes necessary therefore not only that the representing instinct should be used, but that it should be *properly directed*, and that the child's representative expressions should be sound.

It is not impossible also, in highly imaginative children, to overdo this kind of work. It is possible to get too much of the withdrawal of the child's personality to make way for that to be represented. This is another reason why, as in play, the dramatic expressions should be wisely supervised and guided.

4. *The use of this in Sunday school.*

The teachers in English and history and other general subjects in education are learning that the play and acting instincts can be used in securing good response in these fields. Plays, dramas, pageants, and the like are devised to get the pupils into the spirit of literary or historic situations. Pupils will do much more enthusiastic work to prepare for such presenta-

tions than it is possible to get by any other device. There is a growing conviction that something very interesting may be done for the motivation of children's study of the Bible by this means. We shall have to admit that our instruction in the Bible and related subjects has been none too good, and has never aroused any great interest or enthusiasm among children. We have never given it the full advantage of its strongest appeal.

If we assume that the biblical facts are worth something to the child, that the truths and persons and relations and principles presented there are true to the essential nature of life, it surely becomes important that the child should be brought to assimilate these things in a normal and complete way as he becomes able to do so, rather than to get them in a half-hearted, routine fashion, as is so often the case. Only by such vital assimilation can they really minister to the inner life and thus come to aid in our religious task of securing habits of right choice. It is believed that there is no way in which the biblical situations which are suitable for the child can be brought so thoroughly into the reach of personality as through such dramatic presentation. It is believed further that there is no other device which will send a Sunday-school class to the sympathetic study of some episode in the Bible as will the task of presenting that episode on some occasion, such as the opening exercises of the Sunday school. The dramatic presentation of an episode like that of the Parable of the Good Samaritan, or the life

of Joseph, will motivate enthusiastic investment of time and energy on the part of a group of boys. It will secure the study of all the circumstances and of the spirit of the thing that nothing else can bring. If these passages contain anything worth while to the boys, this kind of attitude makes it very certain that they will get and assimilate much more of it than they will probably do in any other way. It is an ideal method of motivating certain passages so as to make them yield the maximum moral and religious value to the pupils.

5. *Forms of biblical representation.*

There are several forms of representative expression of the moral and religious ideas from the Bible and elsewhere within the reach of our Sunday schools. First, it is to be remembered that this is a form of *expression* and thus relates itself to the child's choices and conduct which, as we have said, have always a close relation to morals and religion. While the situations may not be original, they nevertheless require choices on the part of the one expressing them, and under circumstances that make for sound decisions. Practise in making right choices, which one's nature approves, in imitating another's action is helpful in securing the power for oneself. In the second place the process itself is full of the imagination and sympathetic emotions which are basal to the religious and spiritual states. In the third place, in the Bible and similar literature we are dealing with material which is peculiarly rich in moral and spiritual

incentives and inspiring to right choice. For all of these reasons biblical material is well suited to be used by children in these dramatic ways. The following forms are suggestive:

(1) *Story telling.* This is one of the simplest dramatic uses of the biblical material, and has come to be used in high degree and with excellent method and success in the early years of Sunday school. The children themselves should learn to tell the stories which illustrate the great truths they can appreciate. These truths thus become their own in greater degree.

(2) *Recitation.* This is also a simple form of expression which might well be used more than it is. We are all familiar with the use of this on such special occasions as Children's Day and Rally Day; but this does not exhaust the possibilities. The incentive of recitation in class or before the school may often stimulate mastery of great hymns, passages of scripture, elevating rituals, and the like. The very act of becoming responsible for the presentation of some of these great things is in itself a valuable experience. The satisfaction of the public appearance with its sense of doing something worth while will motivate a large amount of effort to get a full mastery of the matter. Not all individuals, nor all ages, find this a stimulus, however. For example, there is a period of boyhood in which this would be the greatest possible bore.

(3) *Pageants.* Young people of all ages enjoy

pageants and mass displays of that kind. They have been used to great advantage in motivating historical study. Biblical and church history are rich in incidents which are most attractive and inspiring for this purpose. It would require much study and appreciation of the essential conditions of the period to do such a thing well and convincingly. By using this method we harness the satisfactions of the dramatic motive and public appearance to the study of the Bible times and thus arouse curiosity and give to it an immediate aim. One advantage of pageantry is that it is so adaptable to all ages.

(4) *Plays and dramas.* All that has been said of stories, recitations, dialogs, and pageants, may be said with even more force of these more exact and formal efforts to represent the life and truths of the Bible. We return to our illustration of the Parable of the Good Samaritan, given as a ten-minute opening exercise for Sunday school. For a class of twelve-year-old boys this would motivate an amount of study that no ordinary teaching will do. The love of the dramatic in the child would inspire in the making up of the dialog and the business; this desire to dramatize and present the story properly would lead to a study of the parable and the conditions surrounding it, impossible to secure in any other way. During this process the spiritual and humane point of view of Jesus in the parable would be impressed in a most intimate and lasting way, not as a moral dragged in by the teacher, but as something absolutely

essential to the understanding and the staging of the incident.

The Bible is literally full of this dramatic matter true to our best appreciations of life; we are all but failing to bring it in any vital way to the real acceptance of our boys and girls; they have dramatic and play instincts which will help accomplish what we wish. Are we going to use these natural allies in the child to the best advantage? Or shall we allow them to be dissipated on the picture shows?

6. *Summary of the educational value of the drama in Sunday-school work.*

In the presenting of dramatized biblical material by Sunday-school pupils there are three educational opportunities to be considered: (1) The construction of the dramas; (2) the preparation and presentation of the dramas; and (3), the observation of the performance by those who do not participate actively. Even for the last class, which has least opportunity to profit by it, the dramatic presentation of such incidents is more readily visualized and more remembered than any other form in which it is brought to their attention. In other words this which we have found peculiarly valuable as an *expressive device for a few* becomes also a good *method of instruction for the others.*

Probably the work of building the dialog and arranging the business is the most educative of all. This task requires the very best study, appreciation, and insight. It ought to be done by the pupils if possible.

The selection of a suitable incident, the finding of the essential spirit of it, the determination of the method of presenting it, the choice of the right words and actions to bring out the vital meaning, are the very essence of good Bible study. A good device is to allow older classes to develop plays suitable for younger classes to present; though even the younger classes will surprise those who have not tried it by their ability to do the work necessary to stage for themselves the more simple incidents.

We have already dwelt sufficiently upon the educational value of presenting the stories to the public. It is somewhat of the same nature as in the building of them, but rather less original. It is more spectacular and has in consequence a stronger appeal to most children. The presence of an audience too has a stimulating effect to most children. Much the same mastery must be had of the essential meanings and of the manner of expressing them as in the construction of the story.

The structure and the presenting of such work by Sunday-school classes will undoubtedly be crude and amateurish. It is necessary for teachers early to get the understanding that the prime purpose is not artistry and a professional smoothness of acting. All that is essential in this respect is sufficient excellence and beauty to make the children themselves feel that they have succeeded. What we are seeking is appreciation, understanding, acceptance, and expression of the essential facts, truths, points of view, and values

contained in the passage. The artistry is quite incidental if it only be as good as the child can do.

7. *Worship as an expressive activity.*

In the strictest sense perhaps worship is an attitude of the whole of the human spirit, rather than an expressive activity in the meaning in which we have been using the word. However, in childhood it probably must be considered an "exercise" somewhat similar in its nature to those discussed in this chapter. It calls for much the same internal qualities of imagination, wonder, faith, and self-effacement that are used and fed by dramatization. At first the child's worship is probably very much like its thoughts of fairy-land. At this stage it is likely to become rather a matter of words and routine. This state should not be allowed to become permanent. In mature life the early emotions of wonder and reverence should be enriched by knowledge and ideas into an emotional and intellectual companionship with the Author of life.

In the Sunday school itself it is pretty well agreed that the great poetic and wonder passages of the Bible, the great hymns, some of the finer ritualistic utterances, and the moving prayers of the church may well be learned and uttered in much the same spirit as the dramatizations are mastered. It is felt that these cannot pass into consciousness without leaving there something which later will mean a worshipful spirit.

Teachers and parents should help children find

subjects for prayer suitable to their age and stage of development. Whatever else prayer may mean, there is no question that it acts in a highly valuable way by autosuggestion. In this way praying is similar to any other expressive act in molding the internal ideas, ideals, and standards in accord with it. The whole matter of the pedagogical use of prayer and the grading of prayer to the actual needs of the child must have more careful study than it has yet received.

Topics for Further Study and Discussion

1. The place of imagination in representative expression. The place of imagination in faith and worship. The possible relation of dramatic exercises to faith and worship.
2. Imitation as a factor in the education of youth. Its possibilities in morals and religion. Some corollaries of these facts.
3. Is personality really influenced by the imaginary rôles which we assume as children in our reading and acting? Your own evidences.
4. Having the children build up dialogs of the Bible stories as a teaching exercise. Methods; problems; values.
5. Inducing the child to tell the stories *versus* repeated telling of them by the teacher.

Suggestive Questions

What observed proofs can you give that love of imaginary and dramatic situations furnish motives

for childish activities? Why is the realm of spirit, — the "Kingdom of Heaven," — more real to the normal child than to the normal adult? Is there any practical value in this? Do you recall that you placed yourself, in your early reading, as the hero or heroine of the stories you read or plays you saw? Do you think that fact makes what one reads of more influence in molding character? What is the fundamental meaning of the fact that all grades of people, from criminals to people of normal morals, choose the hero and condemn the villain in the melodrama? What are the educational corollaries of this? Why should the dramatic representations not be allowed to be an end in themselves?

Some Practical Problems

1. The practical need of supervised reading and dramatics, in the light of the childish tendency to adopt the rôles that appeal to it. How to use these facts to best advantage in giving the child sound standards.

2. How may we strengthen and make permanent the states of mind and choices that a child adopts as his own in his reading or the representation of a drama? How help the child carry them into practise? The necessary cooperation of teachers and parents.

3. The practical problem of making most real and appealing to the child the spirit of the Bible stories. In order to do this what must be the teacher's attitude toward the Bible? Toward the child?

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CHAPTER XII

FORMS OF EXPRESSION: ORIGINAL PERSONAL BEHAVIOR

1. *Introduction.*

After all is said about impression, instruction, hand-work, and dramatization of fine incidents as means to help secure right character and habits of right choice, none of these compare with the making of actual, original, and suitable choices and responses in the face of the actual situations which confront our own lives. These other things are aids to study and to conduct, but life is the real clinic of moral and religious education. It is here that habits of right choice and actions are formed. Our churches and Sunday schools have not properly realized that their work for morals and religion is very likely to be lost unless they can find a way to help the training to actual expression in the home, on the street, in the school, at play, at work, and in private. We ought, if possible, in Sunday school to find or arouse motives that will make right choices surer, not merely in Sunday school but outside. We must, furthermore, find means of coordinating our efforts with those of parents, school teachers, boys' secretaries, juvenile courts, and all grades of social workers with children.

The steps in this coordination must be experimental and practical.

2. *Furnishing motives for conduct, or practise in righteousness.*

This is of course at the very crown of the expressive work of the Sunday school, of which hand-work and dramatization are only beginnings. It is, however, in practise, as we have repeatedly suggested, the weakest point of the whole Sunday-school effort; and we must regard our work as a failure in so far as we fail to get our pupils to carry into the practise of individual and social life the impressions they receive. It is not enough to teach righteousness in our schools, — even though we have all our pupils deeply enthusiastic in the study of all the biblical examples of honesty, truthfulness, purity, obedience, etc., — and then leave the putting of these ideals into practise to become a sort of haphazard by-product of this teaching modified by the accidents of life. Unless the Sunday school succeeds in getting the boy to connect the teachings of honesty on Sunday with the propriety of being honest in the ball game on Monday he is really worse off than if he had not been taught. Unless he is a more obedient and considerate boy in the home, our teaching about obedience is a failure.

We must therefore make a closer connection between our moral teaching and the practical behavior in the home, at school, in the games, and on the street. We must motivate in some strong way this

practical life of the pupil. The every-day, expressive life of the boy is much more attractive to him than the theoretical teachings. It is more genuine and is a better test of the nature of personality. It is more educative. How can we motivate it?

The writer has no complete answer to this question. This is the region of our most promising future investigation. We can only illustrate the possibilities here. The problem briefly stated is this: We want to secure right knowledge, right desires, and right conduct both in the Sunday school and in life; we have the children only a few minutes in Sunday school. Our first task is to motivate right conduct *within the Sunday school;* and our second to devise ways to *enlarge these motives to life outside.* For this reason the appeal to motives must be natural and ring absolutely true to real life. If it does not it will be left behind as the pupils pass out through the doors, and rightly. Our most natural and easy step is to the life in the home. We must at every point touch hands with the parents. They must help us to secure the translation of instruction into life.

3. *An illustration: giving.*

Take, for example, the matter of *giving,* as a means of expression of interest, and also as a means of education of attitudes and habits of action. It is pretty safe to say that the usual method of Sunday-school giving, which it is unnecessary to describe here, is almost destitute of educative (or human) value. Could not a great increase in habits of generosity

and of sympathetic action be made if the church would include in its own budget the expenses of the Sunday school; eliminate the process of giving just for the sake of having money in the treasury; and allow the Sunday school, as a whole or through its different classes, to work up interest in and devote their offerings to definite, fine, human purposes? How much of interest in humanity, open-heartedness, sympathy, and self-sacrifice could be developed about the act of giving when motivated by acute personal interest in the object of the giving! Great human causes could thus be brought, week after week, to the attention of the children. By grading these appeals very carefully to the children's ability to respond with a whole heart, we could secure in them habits of giving heartily and wisely to the needs of the race. Missions, local church enterprises, organized local charities, fresh-air funds, and scores of religious and humanitarian activities could be brought to their earnest attention through the motive of the query in their own minds: "What shall we vote to help with our money next week?" Similarly, in individual classes, it would be possible to give something of the Sunday-school atmosphere to daily life by a search for genuine needs which the members of the class might undertake to help in some discriminating way.

4. *The task.*

Is it not possible, in a similar way, to take certain other motives and desires and interests which our children have, and in our Sunday-school classes de-

vise ways whereby these desires may be brought to express themselves rightly out in the world where the children live? Or we may approach it from the other side and decide upon certain types and habits of conduct which the children ought to practise, and then see whether we cannot discover some internal motives which, by a little encouragement and guidance, will impel the child to do the kinds of things that will develop these habits.

Most of us realize that it is much more easy to impart information than it is to get right conduct, which is to get instruction converted into conduct. Even in those Sunday schools in which most has been done to grade the intellectual and emotional instruction to the needs and capabilities of the child, little has been done in a conscious way to connect the emotional and intellectual states with the practical choices and activities of life. After teaching the children, we have left them pretty much to the hazard of chance events to get practise in carrying out the things we have taught. This is not fair to the child. His inexperience is not equal to the situation. It makes it too easy for him to drop into the bad habit of divorcing in his own mind the teaching of the school and the acts of his life; of disjoining his internal standards and states from his conduct. This is always destructive of personality.

As religious teachers, then, we must do three things: (1) we must get right convictions and ideas of life in the minds of the children, through the use

of the finer native motives and impulses; (2) we must, by a similar use of the natural motives and tendencies, secure actual practise in right living; and (3) we must succeed in connecting the practise with the teaching, so that personality will not only have both sound convictions and right habits, but a *perfectly open roadway between.* Every agency interested in the child must work together if this is to be done.

5. *The possibilities.*

In this most vital of all tasks of securing right conduct controlled from within by right convictions, we need the help of every native childish motive that can be made to contribute to the result. What one does is more educative than what one is taught; what one does, impelled by one's own interests and by the satisfaction one gets in the doing, is more educative than things done without these accompaniments. Just as there are personal desires making the *process of learning* more meaningful, so there are desires leading to personal satisfactions that make *conduct* more meaningful. By appealing to these it is possible not only to strengthen the child against the difficult chances of his life, but to make these life experiences have a fuller educational value for still later times. This field of Sunday-school pedagogy is almost virgin, but it is the belief of the writer that it has great possibilities. This point of attack has demonstrated its value in all secular education. It is proposed here to make life the clinic of the Sunday school, in somewhat the same way that the hospital has been con-

nected with the medical school; that the shop and laboratory have been added to the classroom.

6. *Some dangers.*

A little thought makes it quite clear that there are some dangerous things to be avoided here. The motives appealed to and the stimuli applied must be chosen with keen insight into the stage of development of the child. So, also, must the practical expression in life be on the grade of his development. If these things are too mature and advanced it is quite possible to produce a state of pretense and hypocrisy, far removed from what we desire. If the appeal is to outgrown motives we are liable to another form of failure scarcely less fatal.

7. *Some methods.*

In the light of these suggestions our specific tasks are these: (1) to find the childish impulses and desires that lead the child most surely toward right expression; (2) to find ways in the Sunday school to arouse and increase the child's consciousness of, and satisfaction in, those impulses which are most valuable in life, and to relate these desires to the things he is learning in the school and doing in his home; (3) to find special forms of personal and collective expression suitable to the development of the child, at once worthy and liable to give him satisfaction in the *doing* rather than in the mere reputation of having done them; and (4) to find a means of enabling the teacher and pupil to consider together the degree to which the particular effort has succeeded or failed, and

thus strengthen the feeling of responsibility for the result, and the connection of cause and effect.

A few illustrations of what is possible are suggested below. It must be recalled that these proposals are only suggestive. This is a realm for scientific educational experimentation rather than for emphatic or dogmatic statement of conclusions at present. It is the purpose of this book to arouse teachers and parents to thoughtfulness and to experimentation upon this subject rather than to claim that proper methods are certainly known.

8. *Motivation of right conduct through sympathy, a desire to serve, and kindred qualities coupled with desire for approval.*

There is no question that the young child has these qualities nor that they make it possible for him to get pleasure and satisfaction out of doing things which ordinarily, but for them, he would be quite unwilling to do. They furnish a powerful means of checking or inhibiting selfish actions, and thus of opening the consciousness to the satisfactions of unselfishness. These are qualities which may be safely strengthened and increased. They need to become habitual until they can safely stand even without the gratification of external approval. These sympathetic motives are in some danger of dissipation and decay in the active relations of life. Teaching about sympathy and social service does not meet the need. Citing instances calculated to arouse it, if not followed by actual appropriate expression, is liable to develop the feeling

that sympathy is a mere emotion. What we want is to follow instruction with a clear, definite clinic of worthy, useful, satisfaction-giving, sympathetic behavior, with chance to repeat it over and over, in connections that are interesting and do not present too many nor too strong other native tendencies that would work in the opposite direction. It would not, for example, be judicious to make a twelve-year-old boy choose between what we are speaking of and his game of ball. It is not necessary to invite certain defeat at the outset. Some day, if matters have been properly worked, we may have the pleasure of seeing him drop out of a game, of his own accord, to gratify a higher impulse.

The necessary steps would be something like these: (1) the teacher would portray to the individual pupil, or to the class if it is to be made a class activity, some instance of human need or limitation of a kind to appeal to the stage of development of the pupils; (2) he should indicate, or have the class decide, what can be done for relief, being sure that it is not beyond their capacity either for assimilating or doing; (3) he should get definite responsibility located on each pupil for a definite part of the service; (4) he should see that the report of the work of each pupil comes, without exaggeration, clearly before the class and before the parent or some one whose opinion the pupil prizes; (5) if possible there should also be a report to the child of some good and happiness that has come to another through his work.

The writer believes that the moral effect of this kind of thing is strengthened in the child if occasion should offer that the pupil, or some one in whom he is interested, should become the object of similar consideration. This makes him realize how the *other person feels.*

9. *Use of the quality of chivalry in motivating conduct.*

This motive is one of some strength fairly early in the life of the boy. It is a mixture of growing consideration for others, self-respect, and desire for the respect of others. It rises in normal boys of twelve to sixteen promptly, on proper stimulation. Appeals to this impulse should lead to actual practise in courtesy to the aged and to women; increased consideration to mother and sisters or other women members of the home; the espousing of the cause of the weak rather than the strong; self-control in the face of temptation to do things that would forfeit one's own respect. The courteous street and home behavior and amenities belong here in part. Coupled with the love of the other sex, which is liable to play some part in the emotional life of adolescent children, this quality of chivalry can easily be used in establishing and strengthening standards and habits of personal purity. There is no question that the Sunday schools have some duty in regard to this momentous human problem, which educators are quite generally coming to consider as in large part an educational one.

10. *Appeal to the spirit of tractability or obedience to authority.*

Assuming that there are relations of reasonably cordial appreciation between teacher and pupil (and certainly moral and religious education is scarcely thinkable without), the teacher can count upon a certain amount of this motive in the average child, and use it to secure responses and practises which would not in themselves appeal strongly to children. It is best not to use this motive, standing alone, too often nor too strongly, nor even indiscriminatingly; but it supports and supplements other appeals. The sane use of it leads toward a law-abiding attitude later. Supported in its turn by the desire for approval, and by the impulse of imitation, and that of hero-worship, it often enables the teacher to secure actions and attitudes and habits of the utmost educative value. There is scarcely an activity or relation in all the student's life which cannot be included in the definite program of moral practises by the help of these qualities: general behavior at home, at school and on the street may be influenced; relations to and treatment of companions in work and in sports; honesty and true sportsmanship in games; keeping the spirit of the Sabbath; obedience to any of the divine rules of life; personal habits in relation to many types of temptation, all these may very well become, consciously, fields in which the pupil may be induced to try to put into practise the teachings of the classroom. The desire to obey

and please a teacher in whom the pupil has confidence will often help secure right choices from the pupil.

In conclusion the writer is convinced that the teacher can get closer to pupils and make his personal character and influence count more with them through this mutual *joining of their resources in the active expression of life* than is possible in the ordinary classroom instruction. It is in working out the program of moral activity that the teacher will best learn the real nature of the pupils in his charge, and impart to them whatever inspiration his character holds. In other words it is in expression rather than in instruction that the motives of obedience, imitation, and hero-worship take the qualities of the teacher and raise them to the nth power in influencing life.

11. *Motivation of life in the home.*

Reference has been made to the fact that the translation of teaching into action demands an alliance between all the friends of the child. The work of the Sunday-school teacher must be consciously articulated with all the agencies that touch the child. For certain reasons, however, well realized by most teachers, it is peculiarly essential that the teachers and the parents be working in harmony for the child. Aside from the profound importance of the early homelife on the character of the child, the home is on the whole the most sympathetic and easily accessible to the teacher of all the realms of childish activity. There ought to be a specially close understanding between the Sunday-school teachers and the parents as to what

should be sought for in the way of internal qualities, and what methods are most likely to secure them. The beginnings of *all* the moral and religious qualities should come of course in the home; but may we not say that it is the peculiar duty of the home to secure attitudes of obedience, cheerfulness, helpfulness, cooperative sharing of life and its obligations, industry, honesty, and the like?

It is by no means the province of this book to show the steps by which all these Christian graces shall be made habitual. It is the purpose rather to suggest principles that must be applied and to give illustrations which will enable the teacher and parent to study the particular cases appreciatively, and make their own selection of steps. As a matter of fact the question of obedience is probably settled favorably or unfavorably in the case of most children before the Sunday-school teacher has much to do with the child. Nevertheless the Sunday school and the minister are in a position to bring to mothers and fathers in the home much that will tend to overcome the rough and ready disposition to control children by caprice and impulse. Indeed parents need as much help as the children.

Attitudes of disobedience can be broken up; but it is much better and easier to form the attitude of obedience at the beginning. This does not at all mean that the child is merely to be forced in the beginning to do what another person chooses. He must be the one that chooses to obey. To teach

obedience is not to talk about obedience; it is to place the child in situations that call for obedience, under circumstances at first where obedience will be relatively easy; it is to secure first acts of obedience in directions toward which the impulses of the child naturally lead; it means that the child should get the rewards in the satisfaction of approval and sympathy and fellowship that follow. It implies confidence and ground for confidence in the parent. It means no vacillation in the parent. It means that always without exception the parent's requests or commands shall be supreme. This makes necessary that commands shall *always* be just and right; that the withdrawal of favor shall *always* follow disobedience; that there shall *never* be more satisfaction to the child in disobeying than in obeying. If the demand is for something really difficult for the child, it should be lightened and motivated by satisfactions which will make it easier to do than not to do. These satisfactions and dissatisfactions should not be artificial, but should be natural to the relations of parent and child and to the particular problem at hand.

There is no gain in invoking the instincts of rebellion and self-will, and then undertaking to " break " these by force. A complete attitude of obedience in the home and elsewhere may be secured by making obedience easy and pleasant until the impulse is strong and then gradually extending it to more difficult things.

One other illustration: the attitude of helpfulness and cooperation. We may admit that the impulses leading in this direction are not strong in the child at the outset; that the tasks it can perform are not particularly interesting to it; that it very perversely prefers to help in tasks that it cannot do; that its play is much more appealing to it. And yet any normal child may be brought without great difficulty to do his part in the home duties promptly, cheerfully, and even enthusiastically, if the parents are really concerned to have it so. The value of such training to the child is inestimable.

How is this to be done? We must again assume that the life and attitude of the parents are such that there is on the part of the child confidence and fondness, some desire to have their approval, some distress at lack of companionship and sympathy. If these do not exist there is something radically wrong with the parents. The parents must assume the social attitude, — the democratic sharing of life, a competition of unselfishness toward one another. The child must have the full opportunity to become one of this group; must share its joys if he tries to do so, must be deprived of its satisfactions if he does not. He must be held to the laws of the group and not be allowed to gratify selfish impulses at its expense. He must grow to feel that the labors and difficulties and adversities are shared in order that the gains and joys and recreations and comforts may be shared. It may be taken for granted that real parents will

see to it that the child's satisfactions are artificially sure and artificially rich without making them unrelated to the pleasures of the group, or allowing them to minister to an attitude of selfishness on the part of the child.

In a very similar way parents may secure, and our religious workers may help them to secure, ideas and habits of honesty, promptness, duty, virtue, truthfulness, and indeed anything else that they may really desire in the character of the child, not through preaching, but through the proper motivation of choices in terms of the natural instinctive endowments of the child. The common principle in all of these enterprises is that at the beginning the task shall seem as easy to the child as possible, shall always be rewarded by satisfactions sufficient to enlist the desires in its behalf, and shall progress into a habit and attitude of personality.

12. *A suggested program of graded social expression.* It is intended that what follows shall be only suggestive. Churches and teachers must work out their own programs in the light of all existing conditions. We may include under this head all activities that look toward other individuals. The service may take the form of gifts of money or materials or of personal service. It may be rendered to individuals or to causes. It may be rendered by individuals or by a class acting together or by a whole school. It may be practised daily and weekly as a regular part of the work or may in addition be concentrated upon special

occasions, as Easter, Children's Day, Thanksgiving, and Christmas. These latter should not be neglected, but it is not wise to teach children that it is right to reserve their social services for these special times. In all this work the teacher should not forget for a moment that we are seeking to develop a genuine and lasting internal sympathy and generosity of spirit, and that this is the legitimate outcome of sympathetic action followed by the satisfaction that comes from the happiness of others. All this kind of expression must be closely graded to the stage of development of the child. We spoil it all if we demand the impossible. The field of social expression for the child includes the home first of all, the class members, the home Sunday school and church, the local community and its special social enterprises, and the world needs and movements. Clearly the first steps must be very close and concrete and personal to the child. Later in youth the interests broaden and may become more abstract and idealistic. Some such program as this is necessary in order to carry our teachings into choice and expression.

(1) *Beginners' Department* (Kindergarten grades: years four to five).

(*a*) The general field of expression: the home and the class; for children of the same age; concrete and personal.

(*b*) The native impulses to be utilized for motivation of expression: sympathy, kindliness, gratitude, obedience, imitation, desire to be active, desire to please.

(*c*) Type of instruction: about child life, local and distant; about the home and parents, and the comforts and advantages of having them; the child's power to add to the happiness of the parents; largely by means of pictures and stories.

(*d*) Special forms of expressive service: thoughtfulness and obedience to parents in the home; consideration for other pupils in the class; gifts of pictures and toys, or picture books to individual children who lack them, or to children's homes or hospitals and the like; kindness to all.

(2) *Primary Department* (Grades one to three; years six to eight).

(*a*) The general field of expression: the home, the class, the Sunday school, the school relations; for children and helpless people generally. Still needs to be concrete and personal rather than abstract and general.

(*b*) The native impulses to be utilized: imitation; impulse to be doing things; play; obedience, repetition; sympathy for distress in animals and people; spirit of wonder.

(*c*) The type of instruction: continuation of stories about children of the same age; the needs of, and the work being done for, children in cities and abroad; heroic work done by missionaries, teachers, nurses, and other social servants; home duties and privileges of children; duty of reverence and worship.

(*d*) Special forms of expressive service: right home attitudes and activities; right attitudes toward mates

in school and Sunday school; fair play; animal rescue work; gifts of material or money especially for enterprises for help of children; suitable acts of worship.

(3) *Junior Department* (Grades four to seven; years nine to twelve).

(*a*) The general field of expression: the home, the class, the school, the play group (" gang "), the community, the world.

(*b*) The native impulses to be utilized: restlessness and activity; hero-worship and imitation; combativeness and fighting; collecting impulse; play; the " gang " instincts; desire for leadership, etc.

(*c*) The type of instruction: about heroes; the heroic extension of Christian work the world over; the great workers of the local community and how they are doing their work; the problems of the class and of the local Sunday school and church; the need of money and of services; a continuation of some of the teaching of the former grades.

(*d*) Special forms of expressive service: honesty and fairness in games; loyalty to the group to which he belongs; calling on or otherwise remembering sick or absent members of the class; volunteer messenger service for pastor or superintendent; increasing the Sunday school; boys' clubs, girls' clubs; Camp Fire Girls, Boy Scouts, and the like; chorus choirs or glee clubs for the Sunday school; giving of money; collecting magazines or other articles for institutions; preparing suitable gifts for some definite mission about which something special had been learned.

Toys, games, puzzles, stamp collections, post-card collections, dolls, scrap-books, and the like for the children of distant communities may mean much more both to giver and receiver than money. These call for time, thought, ingenuity, sympathy and imagination.

(4) *Intermediate Department* (High-school grades; years thirteen to seventeen).

(*a*) The general field of expression: the home, the Sunday school and church, the community, the world. In this adolescent time the objects of service may be more remote, less concrete, more ideal than in earlier days.

(*b*) The native impulses to be utilized: self-assertion; leadership; mastery; love of approval; intellectual questionings and searchings; idealistic and social sympathies; sex impulses and impulses of chivalry; worship of the heroic and the Divine.

(*c*) The type of instruction: of the great, firm, reasonable human beliefs; of the great masterful men; of the qualities necessary to achieve real success; of public opinion at its best; of the great humanity-saving institutions and movements, their ideals and work (as schools, churches, societies for uplift, missions, etc.); of the best expressions and aspirations of the optimist; of the ideals of purity and the single standard of sex morals; of the great barriers to human progress.

(*d*) Special forms of expressive service: special Sunday-school and church tasks; helping in any

forms of local community service, as united charities, social settlements, Y. M. C. A's. and Y. W. C. A's., playground associations, flower missions, civic improvement associations, purity leagues, etc.; organizing and leading the groups of younger boys and girls of the Sunday school in their expressive work; helping the "kid brother" find himself; looking out for boys and girls of their own age who do not have homes of their own in the city; helping support some foreign enterprise in the mission field; talking and leading in prayer in the young people's societies; tithing the income for benevolent purposes; personal purity for the sake of society.

(5) *The Senior Department* (College grade: years eighteen to twenty-two).

The impulses here are much the same as in the last group, except that the individual, especially if he does not go to college, begins to take on the responsibilities of mature life. This is an age of questioning old beliefs and of permanent individual adjustments intellectually, socially, and economically. The thing needed to save from catastrophe at this time is a wise and strong appeal to the expression of those human sympathies and impulses to service so characteristic of late adolescence. The teaching ought to be related closely to what the young person needs to know to make him a sane and efficient unit in society.

The field of service here is the whole range of human need. Some particularly appropriate expres-

sions are: teaching classes of boys and girls, and serving as officers in the Sunday school; playground and athletic supervision for younger children; teaching English and civics to foreigners; singing and entertainments in almshouses, hospitals, and detention institutions; any sort of service for people who are shut in for any reason; defense of the weak; rural community service; cooperation with all kinds of social uplift movements; interdenominational expressions of the Christian spirit.

13. *Conclusion.*

The writer has failed in his statement of this problem if the reader thinks that it means just a little more, and more vigorous, preaching that the child should carry into practical life the principles of honesty, truthfulness, purity, and reverence taught in the Sunday school. The point is that we must, as Sunday-school workers, help the student to find in the home, in school, and on the street the actual laboratory and clinic of right resolves; and must help deliberately to stimulate the specific motives that will insure in him an effort to carry these right purposes into effect. We should not leave to chance this last, crowning step of all teaching, — the expressive reaction of the life to truth. We must find a way to help him make the right choices and inhibit the wrong ones; we must guide him into the satisfactions that come from right action and into the discomforts that come from wrong action; and we must continue to do this until we have fixed him in

the ability, the desire, and the habit of making right choices. In doing this we must bring our work more and more vitally and sympathetically into coordination with the home, the playground, and the school.

Topics for Further Study and Discussion

1. How can the Sunday school cooperate with the home in such a way as to carry over the impressions of the school into the choices and actions in the home?
2. Similar coordination of the Sunday school and public school: Possibility; method.
3. Similar coordination of the Sunday schools and the supervised play.
4. Find motives for being truthful. What supplementary inner tendencies of the child may be used to reinforce these? What are usually the inner motives for falsehood? How meet and minimize?
5. Treat similarly purity; honesty; fairness; industry; consideration for the aged.
6. Enlarge in detail the steps in section 7 of this chapter.

Suggestive Questions

What method does your Sunday school use to train pupils in giving for benevolent purposes? Could it be improved? A real interest in the object of giving is more important than the giving itself. Is there any training in this interest? Can you suggest possible steps that would better educate this generous attitude? Is it not possible to make the pupils realize that

we are called upon to give more than money? If you were seeking to get an average girl of thirteen to be willing to help her mother more, what of her internal impulses and motives would you appeal to? What internal tendencies would you probably need to overcome? If you desired to modify the fighting instinct of a thirteen-year-old boy, how would you appeal? What is the advantage of using first one and then another impulse in such cases? Map out just as strong a program as you can in each case. As a teacher how could you plan cooperation with the parents in these cases? As a parent how could you cooperate in these things with the Sunday-school teacher? Do you really believe that much of our failure is due to lack of cooperation among the agencies at work for the child? What then?

Some Practical Problems

1. To secure honesty and fairness to playmates in play.

(1) The teacher must make very clear and real to the individual and to the class the right and admirable attitude in these things, citing inspiring instances of it and its satisfactions.

(2) He must secure the mental assent of the individual and the class to this, and a resolution to carry it into effect on the playground. Must get a feeling of responsibility and pride in the prospect of making good.

(3) He should conspire with the play director to give the child a chance to test himself out under favorable conditions. If there is no director, the group of children may pledge one another.

(4) Children should report results in private to teacher and parents.

(5) They should have, in addition to their own personal satisfaction, the knowledge of real appreciation from teacher and parents.

2. Is it best to introduce new organizations into the Sunday school for expression and social service, or should we use the class as the unit group? Your reasons for your view.

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